

A GRAMMAR

ARABIC LANGUAGE.

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A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED
FROM THE GERMAN OF CASPARI,
AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

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THIRD EDITION
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PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Nakā'id*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890). •

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,

February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the '*Alfīya*' (الْفَيْيَة) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aḳīl (ed. Dieterici, 1851, and the Beirūt edition of 1872); the '*Mufaṣṣal*' (المُفَصَّل) of 'el-Zamahsārī (ed. Broch, 1859); and the '*Lāmīyatu 'l-'Afāl*' (لَامِيَّةُ الْأَفْعَالِ) of 'Ibn Mālik, with the Commentary of his son Badru 'd-din (ed. Volek, 1866). Of recent native works I have diligently used the '*Miṣbahu 'l-Tālib fī Baḥṭi 'l-Maṭālib*' (مِصْبَاحُ الطَّالِبِ فِي بَحْثِ الْمَطَالِبِ), that is, the '*Baḥṭu 'l-Maṭālib*' of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirūt, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled '*Miṣṭaḥu 'l-Miṣbah*' (مِصْطَاحُ الْمِصْبَاحِ, second edition, Beirūt, 1867); and Nāṣif 'el-Yāziḡī's '*Faṣḥu 'l-Hiṭāb*' (فَصْلُ الْخِطَابِ, second edition, Beirūt, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguae Arabicæ, 1831-33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (*Lärokurs i Arabiska Språket*, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863–64–66–70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856). •

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former school-fellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,

1st July, 1874.

THE Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

CONTENTS.

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

	PAGE
I. THE LETTERS AS CONSONANTS	1
II. THE VOWELS AND DIPHTHONGS	7
III. OTHER ORTHOGRAPHIC SIGNS	13
A. Ġèzma or Sukûn	13
B. Tèddid or Šèdda	13
C. Hèmma or Nèbra	16
D. Wasla	19
E. Mèdda or Maṭṭa	24
IV. THE SYLLABLE	26
V. THE ACCENT	27
VI. THE NUMBERS	28

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB.

A. GENERAL VIEW.

1. The Forms of the Trilateral Verb.	29
The First Form	30
The Second Form	31
The Third Form	32
• The Fourth Form	34

	PAGE
The Fifth Form	36
The Sixth Form	38
The Seventh Form	40
The Eighth Form	41
The Ninth and Eleventh Forms	43
The Tenth Form	44
The Twelfth, Thirteenth, Fourteenth, and Fifteenth Forms	46
2. The Quadriliteral Verb and its Forms	47
3. The Voices	49
4. The States (Tenses) of the Verb	51
5. The Moods	51
6. The Numbers, Persons, and Genders	52

B. THE STRONG VERB.

1. The Active Voice of the First Form	53
<i>a.</i> The Inflection by Persons	53
1. Separate Pronouns	54
2. Suffixed Pronouns, expressing the Nominative	55
3. Prefixed Pronouns, expressing the Nominative	55
<i>b.</i> Forms of the Tenses and Moods	57
The Imperfect Indicative	57
The Subjunctive and Jussive	60
The Energetic	61
The Imperative	61
2. The Passive Voice of the First Form	63
3. The Derived Forms of the Strong Verb	63
4. The Quadriliteral Verb	67
5. Verbs of which the Second and Third Radicals are Identical	68

C. THE WEAK VERB.

1. Verba Hêmzata	72
2. Verbs which are more especially called Weak Verbs.	
A. Verba Primæ Radicalis و et و	78
B. Verba Mediæ Radicalis و et و	81
C. Verba Tertîæ Radicalis و et و	88
3. Verbs that are Doubly and Trebly Weak.	
Doubly Weak Verbs	92
Trebly Weak Verbs	95

APPENDIX A.

I. The Verb لَيْسَ	96
II. The Verbs of Praise and Blame	97
III. The Forms expressive of Surprise or Wonder	98

APPENDIX B.

The Verbal Suffixes, which express the Accusative	100
---	-----

II. THE NOUN.

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. The Derivation of Nouns Substantive and Adjective, and their different Forms	106
a. The Deverbal Nouns.	
(α) The Nomina Verbi	110
(β) The Nomina Vicis	122
(γ) The Nomina Speciei	123
(δ) The Nomina Loci et Temporis	124
(ε) The Nomina Instrumenti	130
(ζ) The Nomina Agentis et Patientis and other Verbal Adjectives	131
b. The Denominative Nouns.	
(α) The Nomina Unitatis	147
(β) The Nomina Abundantiæ vel Multitudinis	148
(γ) The Nomina Vasis	149
(δ) The Nomina Relativa or Relative Adjectives	149
I. Changes of the Auxiliary Consonants	151
II. Changes of the Final Radicals و and ى	156
• III. Changes in the Vocalisation	159
(ε) The Abstract Nouns of Quality	165
(ζ) The Diminutive	166
(η) Some other Nominal Forms	175
2. The Gender of Nouns	177
Formation of the Feminine of Adjectives	183
Forms which are of both Genders	185
3. The Numbers of Nouns.	187
The Dual	187
The Pluralis Sanus	192
•The Pluralis Fractus	199

	PAGE
4. The Declension of Nouns	234
I. The Declension of Undefined Nouns	234
Diptotes	239
II. The Declension of Defined Nouns	247
APPENDIX.	
The Pronominal Suffixes, which denote the Genitive	252
 B. THE NUMERALS.	
1. The Cardinal Numbers	253
2. The Ordinal Numbers	260
3. The remaining Classes of Numerals	262
 C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.	
1. The Demonstrative Pronouns and the Article	264
2. The Conjunctive (Relative) and Interrogative Pronouns	273
(a) The Conjunctive Pronouns	270
(b) The Interrogative Pronouns	274
3. The Indefinite Pronouns	277
 III. THE PARTICLES.	
 A. THE PREPOSITIONS.	
The Inseparable Prepositions	279
The Separable Prepositions	280
 B. THE ADVERBS.	
The Inseparable Adverbial Particles	282
The Separable Adverbial Particles	283
Adverbial Accusatives	288
 C. THE CONJUNCTIONS.	
The Inseparable Conjunctions	290
The Separable Conjunctions	291
D. THE INTERJECTIONS	294
PARADIGMS OF THE VERBS	298

PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from A right to left. The letters of the alphabet (حُرُوفُ الْهَجَاءِ, حُرُوفُ اَلتَّهَجِّي, or حُرُوفُ اَلْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

NAME.	FIGURE.				NUMERICAL VALUE.
	Uncon- nected.	Connected.			
		With a pre- ceding letter.	With a fol- lowing letter.	With both.	
ألف Elif.	ا	ا	...	...	1
باء Ba.	ب	ب	ب	ب	2
• ثاء Ta.	ت	ت	ت	ت	400
ثاء Ta.	ث	ث	ث	ث	500
جيم Gim.	ج	[ج] ع	ج	[ج] ح	3
حاء Ha.	ح	[ح] ع	ح	[ح] ح	8
خاء Ha.	خ	[خ] ع	خ	[خ] ح	600
دال Dal.	د	د	...	...	4
ذال Dal.	ذ	ذ	...	...	700

		FIGURE.				NUMERICAL VALUE.
NAME.		Uncon- nected.	Connected.			
			With a pre- ceding letter.	With a fol- lowing letter.	With both.	
A	رَاءُ Ra.	ر	ر	...	...	200
	زَايَ } (رَاءُ) } Zay.	ز	ز	...	...	7
	سَيْنَ Sin.	س	س	س	س	60
	شَيْنَ Šin.	ش	ش	ش	ش	300
B	صَادُ Šad.	ص	ص	ص	ص	90
	ضَادُ Dad.	ض	ض	ض	ض	800
	طَاءُ Ta.	ط	ط	ط	ط	9
	ظَاءُ Za.	ظ	ظ	ظ	ظ	900
C	عَيْنَ 'Ain.	ع	ع	ع	ع	70
	غَيْنَ Ġain.	غ	غ	غ	غ	1000
	فَاءُ Fa.	ف	ف	ف	ف	80
	كَافُ Kaf.	ق	ق	ق	ق	100
	كَافُ Kaf.	ك	ك	ك ك	ك ك	20
	لَامُ Lam.	ل	ل	ل	ل	30
	مِيمُ Mîm.	م	م	م	م م	40
	نُونُ Nûn.	ن	ن	ن	ن	50
	هَاءُ Ha.	ه	ه	ه	ه ه	5
	وَاوُ Waw.	و	و	...	...	6
	يَاءُ Ya.	ي	ي	ي	ي	10

REM. a. *l* in connection with a preceding *l* forms the figures *A* *Y*, *Y*, *Y*. This combination is called *lām-êlif*; and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before *ي*. The object of it is merely to distinguish *êlif* as the long vowel *a*, § 3, from *êlif* as the spiritus lenis (*êlif* with *hêmza*, *l*, § 15).

REM. b. The order of the letters *ه* and *و* is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ
ف ق س ش ه و لا ي B

They distinguish *ف* from *ق* by giving the former a single point below, and the latter one above, thus: *ف* *ف*, but *ق* *ق**. At the end of a word these points are usually omitted, *ف*, *ق*.

REM. c. In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بھ bh.	سھ sh.	فی fiy.
تھ th.	ضھ dh.	لھ lh.
جھ gh.	عھ gh.	لمھ lmh.
حجھ hgh.	فھ fh.	يھ yh.

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus *حجج* appears as *حجج*, or, in the fount used for this grammar, as *حجج*. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, *k* has the point below, *ق*, *ك*, or even *ق*, *ك*.

A REM. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَة, plur. نُقُط), are divided by the grammarians into الْحُرُوفُ الْمُهْمَلَةُ, the loose or free, i.e. unpointed, letters, and الْحُرُوفُ الْمَعْجَمَةُ, the bolted or fastened, i.e. pointed, letters. To the former class belong ط, ص, س, ر, د, ح, and ع; to the latter ز, ذ, خ, غ, and ظ, ض, ش, and ب. The letters ت, ث, and ي are generally distinguished as follows:

B ب is called أَلْبَاءُ الْمُوَحَّدَةُ, the *ب* with one point (1);
 ت „ أَلْتَاءُ الْمُثْنَاءِ مِنْ فَوْقِهَا, the *ت* with two points above (2);
 ي „ أَلْيَاءُ الْمُثْنَاءِ مِنْ تَحْتِهَا, the *ي* with two points below (2)*;
 ث „ أَلْتَاءُ الْمُثْلَةِ, the *ث* with three points (3).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written manuscripts ط; ص; س; ر; د; ح; ع; etc. Also ه or هـ by way of distinction from ه. In some old Mss. ش has only one point above, and then س takes a point below.

REM. e. The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

و م ف ب, أَلْحُرُوفُ الشَّفَوِيَّةِ or أَلشَّفِيَّةُ, the labials (شَفَة a lip),

ظ ذ ث, أَلْحُرُوفُ اللَّتَوِيَّةِ, the gingivals, in uttering which the tongue is pressed against the gum (اللِّتَة).

D ص س ز, أَلْحُرُوفُ الْأَسَلِيَّةِ, the sibilants, which are pronounced with the tip of the tongue (الْأَسَلَة).

* [With final ي the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ي represents *êlif maḳṣūra* (§ 7, rem. b): thus رَمَى, لَبَى, كُنَى.]

أَلْدَوَلَقِيَّةُ or أَلْحُرُوفُ أَلْدَّلَقِيَّةُ, the liquids ن, ل, ر, which are pronounced with the extremity of the tongue (أَلْدَّلَقُ or أَلْدَوَلَقُ).

أَلْحُرُوفُ أَلشَّجَرِيَّةُ, the letters ض, ش, ج, which are uttered through the open orifice of the lips (أَلشَّجَرُ).

• أَلنَّطَعِيَّةُ or أَلْحُرُوفُ أَلنَّطَعِيَّةُ, the letters ط, د, ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (أَلنَّطَعُ or أَلتَّطَعُ).

أَلْحُرُوفَانِ أَللَّهَوِيَّتَانِ, the letters ق and ك, in uttering which the B uvula (أَللَّهَاءُ) is brought into play.

• ه, غ, ع, خ, أ, أَلْحُرُوفُ أَلْحَلْقِيَّةُ or أَلْحُرُوفُ أَلْحَلْقِيَّةُ, the gutturals, ح, ه, خ, غ, ع, أ.

The letters ي, و, ا are called أَلْحُرُوفُ أَللَّيْنِ or أَلْحُرُوفُ أَللَّيْنَةِ, the soft letters, and حُرُوفُ أَلْعَلَّةِ, the weak letters.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire, except by long intercourse with natives. The following hints will, however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the א of the Hebrews (as in אֶמֶר, אָב, אֶלֶף). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

• ث is pronounced like the Greek *θ*, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt it is commonly confounded with د, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. כ, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate, stronger than ه, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that, with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *ā*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit, mist*; ش, *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as الظَّاءُ الْمَبْثَلَةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر, as in the Yemenite مَظَارٍ for مَضَاعٍ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly con- A
founded with *êlif hêmzatum*, as 'ultu, ya'ûlu, for *ẖultu, yaẖûlu*.

ك, ل, م, and ن, are exactly our *k, l, m, n*. When immediately
followed by the letter ب, without any vowel coming between them,
ن takes the sound of *m*: as جَنْبُ *jemb*, عَمْبَرُ 'ambar, سَمْبَا' *sembā'u*,
not *jēnb*, 'ambar, *sēnbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at
the beginning, of a syllable; e.g. هُم *hum*, أَهْلَكَ 'ahlaka. In the
grammatical termination ة, the dotted ة [called هَاءُ التَّانِيثِ] is pro-
nounced like ت, ة)*. B

و and ی are precisely our *w* and *y*. The Turks and Persians
usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To
indicate the long vowels and diphthongs they made use of the three
consonants that come nearest to them in sound: viz. ل (without *hêmza*,
see § 1, rem. *a*, and § 15) for *ā*, ی for *ī* and *ai*, و for *ū* and *au*. E.g., ل *lā*,
فی *fī*, کی *kī*, دو *dū*, لو *lū*.

4. At a later period the following signs were invented to express
the short vowels.

(a) َ *feth* (فَتْح) or *fetha* (فَتْحَة), *a*, *ə* (as in *pet*), *e* (nearly the
French *e muet*); e.g. خَلَقَ *ḥalaka*, شَمْسٌ *šemsun*, كَرِيمٌ *kerīmun*.

(b) ِ *kèsr* (كَسْر) or *kèsra* (كَسْرَة), *i* (as in *pin*), *ì* (a dull, obscure *i*,
resembling the Welsh *y*, or the *i* in *bird*); e.g. بِي *bīhi*, أَقْطُ *ākṭun*. D

(c) ُ *ḍamm* (ضَم) or *ḍamma* (ضَمَة), *u* (as in *bull*), *o*, *ö* (nearly as
the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لُهُ *lahu*,
حُجَّةٌ *ḥüjjetun*, عَمْرٌ *ömrūn*.

* In point of fact, this figure ة is merely a compromise between
the ancient ت (Heb. ת, תְּ), the old pausal ة (ah), and the
modern ه (Heb. ה, הֶ), in which last the *h* is silent.

A REM. a. The distinction between the names *fèṭḥ*, *kèṣr*, *ḍamm*, and *fèṭḥa*, *kèṣra*, *ḍamma*, is that the former denote the *sounds* *a*, *i*, *u*; the latter the *marks* َ, ِ, ُ. Compare the Hebrew פֶּתַח, שֶׁבֶר, קָבֵץ. The terms نَصَب and رَفْع, commonly used of the case-endings *a*, *u*, are sometimes applied to َ, ُ in other positions; e.g. الْحُرُوبُ بِنَصْبِ الْحَاءِ. [Another name for *ḍamm* is *kabw*, قَبْو.—Do G.]

REM. b. A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its mark is termed سُكُونٌ, *form or figure*, plur. أَشْكَالٌ or سُكُونٌ.

REM. c. In the oldest Mss. of the Ḳor'ān, the vowels are expressed by dots (usually red), one above for *fèṭḥa*, one below for *kèṣra*, and one in the middle, or on the line, for *ḍamma*. As regards the signs َ, ِ, ُ the third is a small و and the other two are probably derived from *l* and *u* or *e* respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a*, *i*, *u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *ə*, *e*, *o*, or *ü*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(a) When preceded or followed by the strong gutturals غ غ خ ح, or the emphatic consonants ق ق ط ظ ض ص, *fèṭḥa* is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *ä*; e.g. حُمُرٌ *humrun*, لُعْبٌ *lu'bun*, بَكِيَّةٌ *bakīya*, صَدْرٌ *ṣidrun*. Under the same circumstances *kèṣra* is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as *i*, e.g. عِلْمٌ 'ilmun, سِحْرٌ ṣiḥrun, قِسْرٌ qisrun; whilst A damma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لُطْفٌ luṭfa, لُطْفٌ luṭfun, حُسْنٌ ḥosnun or ḥösnnun, رُغْبٌ ruḥbun, عُمْرٌ 'ömrun.

(b). In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fêṭha either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e.g. كَتَبْتُ katabtu, أَكْبَرُ 'akbaru; or it becomes a B simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلْ bəl, مَرْكَبٌ mèrkèbun, سَمَكٌ sèmekun, سَمِينٌ semīnun, مَدِينَةٌ medīnètun. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ā*, e.g. جَرَّةٌ ġarratun, مَرَّةٌ marratun, غَارَةٌ ġaratun, صُورَةٌ šūratun; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks C of the short vowels before the letters ا, ي, and و, respectively, e.g. قَالَ kāla, بَيْعٌ bī'ā, سَوْقٌ sūkun; in which case these letters are called حُرُوفُ التَّمْدِيدِ, *literae productionis*, “letters of prolongation.” The combinations يِ and وِ must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants وِ inclines to the sound of *ā*, and *ī* to that of the French *u* or German *ü*, e.g. طِينٌ, طُورٌ, nearly tūrun, tūnun.

REM. *a*. *ā* was at first more rarely marked than the other long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fêṭha; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ. هَكَذَا, هُنَا, هَذَا, ذَلِكَ, لَكِنَّ, أَلْقِيَةُ, السَّمَوَاتِ, أَلْمَلِكَةُ. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small *ë*lif; e.g. هَرُونَ, إِسْحَاقُ, إِبْرَاهِيمُ, الرَّحْمَنُ, اللَّهُ, أَلْمَلِكَةُ, الرَّحْمَنُ, اللَّهُ, أَلْقِيَةُ, السَّمَوَاتِ (the resurrection, to be carefully distinguished from

- A ثَلَاثَةٌ, ثَلَاثٌ, ذَلِكْ, هَهْنَا, *ḥl-kāmetu*, price, value), and ثَلَاثُونَ, are also frequently written defectively ثَلَثٌ and ثَلْثُونَ; and occasionally some other vocables, such as ثَمْنِيَّةٌ and ثَمْنُونَ, رَمَضُنْ, سُلَيْمُنْ, تَعْلَى and تَبْرَكَ, and other proper names ending in ثَانٌ; الشَّيْطَانُ; and other proper names of the forms فَاعِلٌ and فَاعِلٌ; دِينَرٌ; etc. This is more common in Maḡribī Mss. than in others.—The long vowel ī is in a very few instances written defectively at the end of a word,
- B e.g. *ḥl-Hāṣī*, *ḥl-ʿĀṣī*, *Ḥodèṣetu 'bnu 'l-Yemānī*, for *ḥl-Hāṣī*, *ḥl-ʿĀṣī*, *Ḥodèṣetu 'l-Yemānī*, for *ḥl-Hāṣī*, *ḥl-ʿĀṣī*, *Ḥodèṣetu 'l-Yemānī*.

REM. b. The letter *o*, preceded by *ḍamma*, is used by the *Arābs* of North Africa and Spain to indicate a final *o* in foreign words; e.g. قَارْلُو, *Carlo*; دُونُ بطْرُو, *Don Pedro*; وَادِي آرُو, *the river Gualdiaro*.

REM. c. The sound of *l* inclines, in later times and in certain localities, from *ā* to *ē*, just as that of *fêṭha* does from *a* to *è* (see § 4, *a*, and § 5, *b*). This change is called **الْإِمَالَة**, *el'imāla*, the "deflection" of the sound of *a* and *ā* towards that of *i* and *ī*. The Magribi Arabs actually pronounce *ā* in many cases as *ī*. Hence **رِكَابٌ** *rikab*, **لَكِنْ** *lakin*, **بَابٌ** *bāb*, **لِسَانٌ** *lisān*, are sounded *rikeb*, *lēkin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written **بَاجَه**, **جَيَّان**, **قَنَائِش**, **لَبْرَالَه**.

7. ا corresponds to fèṭḥa, ي to kèsra, and و to ḍamma; whence
D ا is called أُخْتُ الْفَتْحَةِ, the sister of fèṭḥa, أُخْتُ الْكَسْرِ, the sister of
kèsra, and أُخْتُ الضَّمَّة, the sister of ḍamma. Fèṭḥa before ي and
و forms the diphthongs ai and au, which retain their original clear
sound after the harder gutturals and the emphatics, e.g. صَيْفٌ saifun,

* [The omission of final **ع** in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final **ي** was shortened or dropped. See Nöldeke, *Gesch. d. Qorān's*, p. 251.]

حَوْفٌ *haufun*; but after the other letters become nearly *ā* (Heb. אָ) *A* and *ō* (Heb. אוֹ), e.g. سَيْفٌ *səifun*, مَوْتُ *m'otun* (almost *səifun*, *mōtun*).

REM. a. After *و* at the end of a word, both when preceded by damma and by fêṭḥa, *l* is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This *l*, in itself quite superfluous (*êlif otiosum*), is intended to guard against the possibility of the preceding *و* being separated from the body of the word to which it belongs, and so being mistaken for the conjunction *وَ* *and*. It is called أَلِفُ الْوَقَايَةِ, *the guarding êlif*, or أَلِفُ الْفَاصِلَةِ, *the separating êlif*.

REM. b. *ي* at the end of a word after a fêṭḥa is pronounced *B* like *l*, e.g. جِلَا, رَمَى, إِلَى *ilā**, and is called, like *l* itself, in the same position (e.g. بَهَسَا *Bəhwsā*, غَزَا *ğazā*), أَلِفُ الْمَقْصُورَةِ, *the êlif that can be abbreviated*, in contradistinction to the lengthened *êlif*, أَلِفُ الْمَمْدُودَةِ (see § 22 and § 23, rem. a), which is protected by *hêmza*. It receives this name because, when it comes in contact with a *hêmza conjunctionis* (see § 19, rem. f'), it is shortened in pronunciation before the following consonant, as are the *و* and *ي* in أَبُو and أَبِي before الْوَزِيرِ (see § 20, b)†.

REM. c. If a pronominal suffix be added to a word ending *ي* in *يَـ*, the *ي* is sometimes retained according to old custom, as in رَمِيَهُ or رَمِيَهُ, but it is commonly changed into *l*, as رَمَاهُ.

* [But *يَـ*, with the mark *ğ̣ezma* (see § 10), as in يَدَيَّ, كَيَّ is the diphthong *ai*.] The diphthong *ai*, when final, is often marked in old Mss. by the letters *ل* suprascript; e.g. يَدَيَّ كَلِّ مَعْطَاءَ, i.e. يَدَيَّ *yedai*, not *yedāi*.

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between *يَـ* and *لَـ*, pronouncing *D* the former nearly as *ē*; cf. rem. d. On the other hand many Mss., even very ancient ones, write *لَـ* where the received rules require *يَـ*. According to the grammarians *êlif maḳṣūra* is always written *يَـ* in words of more than three letters unless the penultimate letter is *Ya* (as يَحْيَا *he will live*, دُنْيَا *world*). In words of three letters, the origin of the final *ā* must be considered; a “converted *Ya*” gives *يَـ*, a “converted *Wāw*” gives *لَـ*. See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in **اَـ** we often find **وَـ** instead of **اَـ**, as **حَيَوَةٌ** or **حَيَوَةٌ**, **صَلَوَةٌ** or **صَلَوَةٌ**, **زَكَوَةٌ** or **زَكَوَةٌ**, **نَجَوَةٌ**, **غَدَوَةٌ**, **مَشْكُوَةٌ**, and so also **رَبُّوْا**, **رَبُّوْا** for **رَبُّا**, **الرَّبِّا**; further **يَـ** for **اَـ** in the loan-word **تَوْرِيَّةٌ** or **تَوْرِيَّةٌ**; according to which older mode of writing we ought to pronounce the **اَـ** nearly as **ā** or **ē** respectively*.

B 8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, **ان**, **ين**, **ون** or **نن**. This is called **التَّنْوِينُ**, the *tènwin* or “nunation” (from the name of the letter **ن** *nūn*), and takes place only at the end of a word; e.g. **مَدِينَةٌ** *medīndun*, **بِنْتٌ** *bintin*, **مَالٌ** *mālun*. See § 308.

REM. *a.* **ان** takes an **ل** after all the consonants except **ة**; as **بَلْبَلٌ**, **رِيحًا**, but **خَلِيفَةً**. However, when it precedes a **ي**, no **ل** is written, as in **هَدَى**; nor, according to the older orthography, when it accompanies a *hēmza*, as in **شَيْءٌ**, for which we more usually find **شَيْئًا**. This *ëlif* in no way affects the quantity of the vowel, which is always short: *bābūn*, *rīḥān*.

C REM. *b.* To one word **و** is added, without in any way affecting the sound of the *tènwin*, viz. to the proper name **عَمْرُو** *Amr* (not *Amrū*), genit. **عَمْرُو**, accus. **عَمْرًا**, rarely **عَمْرَوًا**, [or, when the *tènwin* falls away (§ 315, *a*, rem. *b*) **عَمْرُو** in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. **عُمَرُ** *Omar*, genit. and accus. **عُمَر**. The **و** of **عَمْرُو** and **عَمْرُو** is, however, often neglected in old manuscripts. [Cf. the use of **ي** to represent *tènwin* in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the *Kor'ān*, the *tènwin* is expressed by doubling the dots which represent the vowels; **اَـ** = **اَـ**, **يَـ** = **يَـ**, **وَـ** = **وَـ**.

* [The prophet said **أَفْعُو** for **أَفْعَى**, **جَدُّو** for **جَدَّا**. Zamahsari, *Fāṭḥ* i. 114.—De G.]

III. OTHER ORTHOGRAPHIC SIGNS.

A

A. Ġèzma or Sukūn.

9. Ġèzma, جَزْمُ or جَزْمَةٌ (*amputation*), ۚ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bəl*, هُمْ *hum*, كَتَبْتُمْ *katatbum*, سَفَسَفَ *səfsəfa*, قُرْآنُ *qor-ʿānun* (not *qo-rānun*). It corresponds therefore to the *šewā quiescens* of the Hebrew, with which its other name سُكُونُ, *rest*, coincides.

REM. a. A letter which has no following vowel is called حَرْفُ B

سَاكِنٌ, a *quiescent letter*, as opposed to حَرْفٌ مُتَحَرِّكٌ, a *movent letter*.

See § 4, rem. b.

REM. b. Letters that are assimilated to a following letter, which receives in consequence the *têslid* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a ġèzma;

e.g. أَرَدْتُ مِنْ رَبِّهِ، أَلرَّحْمَنِ، not أَرَدْتُ، أَلرَّحْمَنِ.

REM. c. The same distinction exists between the words *ġèzm* and *ġèzma*, as between *feth* and *fetha*, etc. (see § 4, rem. a).

REM. d. Older forms of the ġèzma are ۚ and ۛ, whence the later ۚ, instead of the common ۚ or ۛ. In some old Mss. of the *Qorʿān* a small horizontal (red) stroke is used, ۛ.

10. ي and و, when they form a diphthong with *fetha*, are marked with a ġèzma, as يَوْمٌ، كَيْ، يَدَيْ; but when they stand for *elif productionis* they do not take this sign (see § 7, rem. b, c, d).

REM. In many manuscripts a ġèzma is placed even over the letters of prolongation, e.g. سِيمٌ، صَبُورٌ، قَالٌ; and over the *elif maḡsūra*, e.g. هُدًى، عَلَى for هُدًى، عَلَى.

B. Têslid or Šedd.

D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ۞, which is called

A **التَّشْدِيدُ**, the *tèsdîd* (strengthening)*; e.g. **اَكْلًا** *el-kulla*, **كُلًّا** *kullan*, **اَسْمًا** *es-sèmmi*, **سَمًّا** *sèmmîn*, **اَمْرًا** *el-murru*, **مَرًّا** *murrun*. It corresponds therefore to the *Dughesh forte* of the Hebrew.

ITEM. a. The solitary exception to this rule, in the verbal forms **كُوِيْلًا** *kūwila* and **تُكُوِيْلًا** *tukūwila*, instead of **قُوْلًا** and **تُقُوْلًا**, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdîd* is not required; e.g. **فَرَرْتُ**, 2d pers. sing. masc. Perf. of **فَرَّ**; **تَفَتَّتَتْ**, 3d pers. sing. fem. Perf. of the fifth form of **فَتَّ**.

REM. b. A consonant can be doubled, and receive *tèsdîd*, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. c. All consonants whatsoever, not even *ëlif hèmizatum* excepted, admit of being doubled and take *tèsdîd*. Hence we speak and write **رَأْسًا** *ra"âsun*, **سَأَلًا** *sa"âlun*, **نَأَجًا** *na"âgun*.

C REM. d. **ش** is an abbreviated **ش**, the first radical of the name **تَشْدِيدُ**, or the first letter of the name **شَدَّةُ**, which the African Arabs use instead of the other. Or it may stand for **شد** (from **مُسَدَّدٌ**), since in the oldest and most carefully written manuscripts its form is **س**. Its opposite is **حب**, i.e. **خف** (from **مُخَفَّفٌ** *lightened, single*); e.g. **سِرًّا وَعَلَانِيَةً** *secretly and openly*.

D REM. e. *Tèsdîd*, in combination with **اَ**, **اِ**, **اُ**, **اُو**, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with **اَ** the Egyptians write **اَ** instead of **اَ**; but elsewhere, at least in old manuscripts, **اَ** may stand for **اَ** as well as **اَ**. The African Arabs constantly write **اَ**, **اِ**, **اُ**, for **اَ**, **اِ**, **اُ**. In the oldest Mss. of the *Qur'ân*, *tèsdîd* is expressed by **اَ** or **اِ**, which, when accompanied by *kèsra*, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the *sèdda*; **اَ** alone may be = **اَ**, &c.

* [The *nomen unitatis* is **تَشْدِيدَةٌ**.—De G.]

12. Tesdid is either *necessary* or *euphonic*.

13. The *necessary tashdīd*, which always follows a vowel, whether short (as in عَلَّقَى) or long (as in مَادُّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*amara*) means *he commanded*, but أَمَّرَ (*ammara*), *he appointed some one commander*; مُرٌّ (*murrun*) is *bitter*, but a word مُرٌ (*murun*) does not exist in the language.

REM. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tesdid* B *necessarium* scarcely ever follows the long vowels و and ی, as in مَادَّةٌ, مَارٌ, though it is sometimes found after ا, as in تُهُودٌ اَلْتَّوْبُ, يُكْتَبَانِ (see § 25). Nor does it occur after the diphthongs اُو and اِي, save in rare instances, like دُوَيْبَةٌ and حُوَيْصَةٌ [see § 277].

14. The *euphonic tēddid* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used :—

(a) With the letters ط, ظ, ص, ش, س, ز, ر, د, ث, ت, C ل, ن, (dentals, sibilants, and liquids,) after the article أَلْ; e.g. اَلْتَّمَرُ *et-tèmrū*; اَلرَّحْمَنُ *'ar-rahmānu*; اَلشَّمْسُ *šš-šemsu*; اَلظُّلُمُ *'aḏ-ḏolmu*; اَللَّيْلُ *el-lèilu*, or, in African and Spanish manuscripts, اَلَيْلُ.

REM. a. These letters are called **الْحُرُوفُ الشَّمْسِيَّةُ**, *the solar letters*, because the word **شَمْسٌ**, *sun*, happens to begin with one of them; and the other letters of the alphabet **الْحُرُوفُ الْقَمَرِيَّةُ**, *the lunar letters*, because the word **قَمَرٌ**, *moon*, commences with one of them.

REM. *b*. This assimilation is extended by some to the *j* of هَذِل and بَلْ, especially before ر, as هَذِل رَأَيْتَ.

(b) With the letters ر, ل, م, و, ی, after *n* with ḡʾzm, e.g. **مِنْ رَبِّهِ** *mir rabbihi*, **مِنْ لَيْلٍ** *min layl*; and after the nunation, e.g. **كِتَابٌ مُبِينٌ** *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the

A words **مِنْ**, **عَنْ**, **أَنْ**, is often not written when they are combined with **أَنْ لَّا** for **لَّا**, **عَنْ مَّا** for **مَّا**, **مِنْ مَّنْ** or **مِنْ مِّنْ** for **مِّنْ**, **لَّا مَنَّ**, **مَّا**.

REM. a. If to the above letters we add **ن** itself, as **أَنْ تَكْتَبَ**, the mnemonic word is **يَرْمَلُونَ**.

REM. b. **أَنْ لَّا** is equally common with **لَّا**, but **مِنْ مَّنْ**, **عَنْ مَّا**, are hardly ever written separately; **مَنْ لَّا**, on the contrary, always. Similarly we find **لَّا** for **أَنْ لَّا** (if not), **إِذَا** for **أَنْ إِذَا** (if, with

B redundant **مَا**) and occasionally **أَمَّا** for **أَنْ مَّا** (that, with redundant **مَا**).

(c) With the letter **ط**, **ظ**, **ض**, **ذ**, **د**, **ث** after **ت** (dentals), in certain parts of the verb; e.g. **لَبِثْتُ** *lebittu* for **لَبِثْتُ** *lebittu*; **أَرَدْتُ** *arattu* for **أَرَدْتُ** *arattu*; **أَتَّخَذْتُ** *attahattum* for **أَتَّخَذْتُ** *attahattum*;

بَسَطْتُ *basattum* for **بَسَطْتُ** *basattum*. Many grammarians, however,

reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as **د**, **ض** or **ط**, by a

C weaker servile letter, like **ت**, is an unnatural mutilation of an essential part of the word.

REM. a. Still more to be condemned are such assimilations as **عُدْتُ** for **عُدْتُ**, **خَبَطْتُ** for **خَبَطْتُ**.

REM. b. If the verb ends in **ت**, it naturally unites with the second **ت** in the above cases, so that only one **ت** is written, but the union of the two is indicated by the *tèsdîd*; as **قَبِيتُ** for **قَبِيتُ**.

C. *Hèmza or Nèbra*.

D 15. **Èlif**, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark **◌̣** *hèmza* (**هَمْزَة** or **هَمْزَة**, *compression*, viz. of the upper part of the windpipe, see § 4, rem. a), which is also sometimes called *nèbra* (**نَبْرَة**, *elevation*); e.g. **أَمَرَ**, **خَطَا**, **إِفْلَيْدَ**, **أَقْرَأَ**, **رَأْسَ**, **قَرَأَ**, **سَأَلَ**, **أَسَدَ**.

REM. a. In cases where an *èlif conjunctionis* (see § 19, a, b, c, and rem. d, e) at the beginning of a word receives its own vowel, the grammarians omit the *hèmza* and write merely the vowel; e.g.

أَقْتُلْ, **ابْنِ**, **أَقْرَأْ**, **الْحَمْدُ لِلَّهِ** *praise belongs to God*.

REM. *b.* ا is probably a small ع, and indicates that the *ʿilif* is to be pronounced almost as *ʿain*. In African (and certain other) Mss. it is sometimes actually written ع; e.g. اَخْلَقَ. In the oldest Mss. of the Korʾan, hêmza is indicated by doubling the vowel-points; e.g. اَلْمُؤْمِنُونَ المومنون، اَلْقُرْآنُ القرآن. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, § 4, rem. *c*).

REM. c. Hémza is written between the t and the vowel that accompanies it, or the gémza (see the examples given above); but B we often find حَاشِينَ for حَاسِبِينَ, سَرَّ for سَرَّ (see § 16), and occasionally خَطَّأُ or خَطَّأُ for خَطَّأُ, إِنَّ or أَنَّ for إِنَّ, سُئِلَ for سُئِلَ or سُئِلَ, and the like.

REM. *d.* The effect of the hénza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e.g. مَسَالَةً, *mas'alatun* (not *ma-salatun*) الْقُرْآنُ, *el-kor-ānu* (not *el-ko-rānu*).

16. **ی** and **و** take *həmza*, when they stand in place of an *ʾifʿl* *həmzatun** (in which case the two points of the letter **ی** are commonly omitted); e.g. **جِئْتُ** for **جِئْتُ**, **حَاسِبَيْنِ** for **حَاسِبَيْنِ**, **بُؤْسُ** for **بُؤْسُ**, **رَأْسُ** for **رَأْسُ**.

17. Hënza alone (۞) is written instead of اُ, اِ, ۞, ۞, in the following cases.

(a) Always at the end of a word, after a letter of prolongation or a consonant with *gèzma*, e.g. جَاءَ, *ǧā'a*, رَدَّاءَ, *radā'a*; جِيءَ, *ǧi'a*, D رَدِيءَ, *radī'un*; ضَوَّءَ, *ṣawwā'a*, or more commonly ظَمِنَّا (see § 8, rem. a); and in the middle of a word, after an *elif productionis*, provided the *hèmza* has the vowel *fèṭḥa*, as اَعْدَاءُكُمْ, *ʿadā'ukum* (but for اَعْدَاءُكُمْ and اَعْدَاءُكُمْ the Arabs usually write اَعْدَانُكُمْ and اَعْدَاؤُكُمْ).

REM. Accusatives like **مَنْ** and **طَبَّ** are often written, though

* [See below, §§ 131 *seq.*]

- A contrary to rule, **ظِهًا شَيْئًا**; and in old Mss. we find such instances as **رَدَّآ** for **رَدَّآ**.

(b) Frequently in the middle of words, after the letters of prolongation **و** and **ي**, or after a consonant with *gèzma*, e.g. **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, **مُؤَبَّاتٌ** for **مُؤَبَّاتٌ**, **تَوَّامٌ** for **تَوَّامٌ**, **يَسْأَلُ** for **يَسْأَلُ**; and also after *kèsra* and *damma* before the **ي** and **و** of prolongation, e.g. **رُؤُوسٌ** for **رُؤُوسٌ**, **خَاطِئِينَ** for **خَاطِئِينَ**. Hèzma between *ā*, *ū*, *ā*, *ī*, *āū*, and *ūā*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, **خَطِئَةً** for **خَطِئَةً** or **خَطِئَةً**, **رُؤُوسٌ** for **رُؤُوسٌ** or **رُؤُوسٌ**, which words must always be pronounced *makrū'atun*, *ḥatī'atun*, *ru'ūsun*.

- REM. a. After a consonant with *gèzma*, which is connected with a following letter, *hèzma* and its vowel may be placed above the connecting line; as **أَسْأَلُ** for **أَسْأَلُ**.

REM. b. A *hèzma* preceded by *u* or *i*, and followed by *u* or *ā*, may be changed into pure **و** or **ي**; as **جُونٌ** for **جُونٌ**, **سَوَالٌ** for **سَوَالٌ**, **لِئَامٌ** for **لِئَامٌ**, **مِئَةٌ** for **مِئَةٌ**, **سَوَالٌ** for **سَوَالٌ**.—If preceded by *ā* or *ī*, or the diphthong *ai*, the *hèzma* may likewise be changed into **و** or **ي**, whatever be the following vowel; as **مَقْرُوَّةٌ** for **مَقْرُوَّةٌ**, from **مَقْرُوَّةٌ**; **فِي** for **فِي**, from **فِي**; **بَرِيَّةٌ** for **بَرِيَّةٌ**, from **بَرِيَّةٌ**; **نَبِيٌّ** for **نَبِيٌّ**, from **نَبِيٌّ**.—If the *hèzma* has *gèzma*, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as **رُؤُوسٌ** for **رُؤُوسٌ**, **لُؤْمٌ** for **لُؤْمٌ**; necessarily so, if the preceding consonant be an *êlif* with *hèzma*, as **أَمِنَ** or **أَمِنَ**, **أَمِنَ**, **أَمِنَ**, for **أَمِنَ**, **أَمِنَ**, **أَمِنَ**. [This is called **تَخْفِيفُ الْهَمْزَةِ**.]

REM. c. The name **دَاوُدُ** or **دَاوُدُ**, *David*, is often written **دَاوُدُ**, but must always be pronounced *Dā'ūdū*.

D. Wasla.

18. When the vowels with *hènza* (أُ أُ أُ), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the *spiritus lenis* is marked by the sign ۞, written over the *êlif*, and called **وَصْلٌ**, or **وَصْلَةٌ**, or **صَلَةٌ** (see § 4, rem. a), i.e. *union*: e.g. **رَأَيْتُ أَبْنَكَ** 'abdu 'l-mèliki for **عَبْدُ الْمَلِكِ** 'abdu 'l-mèliki; **رَأَيْتُ ابْنَكَ** ra'ètu 'bnaka for **رَأَيْتُ ابْنَكَ** ra'ètu 'ibnaka.

REM. *a.* ۞ seems to be an abbreviation of **ص** in **وَصْلٌ** or **صَلَةٌ**; or rather, it is the word **صَلَة** itself. In the oldest Mss. of the B Kōrān the wasl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Magribī Mss. the stroke is used, with a point to indicate the original vowel of the elided *êlif*; e.g., **عَرَضَ اللَّهُ** فِى سَبِيلِ اللَّهِ, i.e. **عَرَضَ اللَّهُ** فِى سَبِيلِ اللَّهِ, i.e. **عَرَضَ اللَّهُ** فِى سَبِيلِ اللَّهِ. Hence even in modern African Mss. we find ٱ ٱ ٱ ٱ instead of the usual ٱ.

REM. *b.* Though we have written in the above examples **الْمَلِكِ** and **ابْنَكَ**, yet the student must not forget that the more correct orthography is **الْمَلِكِ** and **ابْنَكَ**. See § 15, rem. a, and § 19, rem. d.

19. This elision takes place in the following cases.

(a) With the ٱ of the article **أَلْ**; as **أَبُو الْوَزِيرِ** for **أَبُو الْوَزِيرِ**, *the father of the wèzir*.

(b) With the ٱ and ٱ of the Imperatives of the first form of the regular verb; as **قَالَ أَسْمَعْ** for **قَالَ أَسْمَعْ**, *he said, listen*; **قَالَ أَقْتُلْ** for **قَالَ أَقْتُلْ**, *he said, kill*.

(c) With the ٱ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the ٱ of the Perfect Passive in the same forms; e.g. **هُوَ أَنْهَزَمَ** for **هُوَ أَنْهَزَمَ**, *he was put to flight*; **وَأَسْتَعْمِلَ** for **وَأَسْتَعْمِلَ**, *and he was appointed governor*; **الْإِقْتِدَارُ** *the being able* (to do something); **الْإِنْهَارُضُ** *till the downfall or extinction*.

A (d) With the **ا** of the following eight nouns:

ابْن, and ابْنَم or ابْنَم, a son.

ابْنَة, a daughter.

اِثْنَان, two (masc.).

اِثْنَتَان, two (fem.).

اِمْرُو, or اِمْرُو, a man.

اِمْرَاَة, a woman.

اِسْت, the anus.

اِسْم (rarely اِسْمَر), a name.

REM. a. With the article اِمْرُو and اِمْرَاَة take, in classical

B Arabic, the form اَلْمَرْء and اَلْمَرْأَة.

REM. b. The hêmza of اَيْمُن, oaths, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fêṭḥa instead of gûzma); as لَا اَيْمُنُ اَللّٰهُ by God (lit. by the oaths of God), for which we may also write لَيْمُنُ اَللّٰهُ, omitting the ا altogether, or, in a contracted form, لَيْمُ اَللّٰهُ.

C REM. c. In the above words and forms, the vowel with hêmza is in part original, but has been weakened through constant use (as in the article, and in اَيْمُن after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

REM. d. It is naturally an absurd error to write ا at the beginning of a sentence instead of êlif with hêmza, as اَلْحَمْدُ لِلّٰهِ instead of اَلْحَمْدُ لِلّٰهِ. The Arabs themselves never do so, but, to indicate that the êlif is an êlif conjunctionis (see rem. f), they omit the hêmza and express only its accompanying vowel, as اَلْحَمْدُ لِلّٰهِ. See § 15, rem. a, and § 18, rem. b.

D REM. e. In more modern Arabic the elision of the êlif conjunctionis (see rem. f) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ بِئْسَ الْاِسْمُ, اِلَى الْاِنْقِرَاضِ الْاِنْقِدَارُ; but the grammarians brand this as خُرُوجٌ عَنِ كَلَامِ الْعَرَبِ وَلَحْنٌ فَاحِشٌ.

REM. *f*. The *êlif* which takes *wasla* is called **أَلِفُ الْوَصْلِ** or **هَمْزَةُ** A **أَلِفُ الْوَصْلِ**, *êlif* or *hêmza conjunctionis*, the connective *êlif*; the opposite being **أَلِفُ الْقَطْعِ**, *êlif sejunctionis* or *separationis*, the disjunctive *êlif*.

20. The *êlif* conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with *gêzma*. To these different cases the following rules apply.

(a) A short vowel simply absorbs the *êlif* conjunctionis with its vowel; see § 19, *b* and *c*. B

(b) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. **فِي النَّاسِ** *fî 'n-nâsi*, among men; **أَبُو الْوَزِيرِ** *'abû 'l-wèzîri*, the father of the *wèzîr*, for *fî* and *'abû*. This abbreviation of the naturally long vowel is retained even when the *lâm* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following *êlif* (either according to § 19 or by poetic license). Hence **فِي الْآبِتْدَاءِ**, in the beginning, is pronounced as if written **ذُو الْإِعْلَالِ**; **فِلَرَضٍ** (for **الْأَرْضِ**), upon the earth, as **ذُلْعَلَالٍ** (for **الْإِعْلَالِ**), subject to change (a weak letter), as **ذُلْعَلَالٍ**. In the first of these examples the *l* is an *êlif* conjunctionis; in the other two it is an *êlif* separationis, but has been changed for the sake of the metre into an *êlif* conjunctionis. The suffixes of the 1st pers. sing., **يَـ** and **نِـ**, may assume before the article the older forms **يَـ** and **نِـ**; e.g. **نِعْمَتِي الَّتِي** *my grace which*, **اهْدِنِي الصِّرَاطَ** *guide me on the way*, instead of **نِعْمَتِي الَّتِي** and **اهْدِنِي الصِّرَاطَ**, which latter forms are equally admissible.

(c) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *āi*, and *au* into *āu*; as **فِي عَيْنِي الْمَلِكِ** *fî 'aināi 'l-mèliki*, in the eyes of the king, for **فِي عَيْنِي الْمَلِكِ** *ihšāi 'l-kauma*, fear the people; **مُصْطَفَوُ اللَّهِ** *muṣṭafāu 'llāhi*, the elect of God, for **مُصْطَفَوُ اللَّهِ**. The silent *êlif* (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوْا الْحِجَارَةَ *ramāũ 'l-higārata*, they threw the stones; فَلَمَّا رَأَوْا النَّجْمَ *fa-lammā ra'āũ 'n-nəğma*, and after they saw the star. But أَوْ and لَوْ take *kèsra*, as أَوْ اسْمُهُ *or his name*; لَوْ اسْتَقْبَلَ *if he went to meet*.

(d) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *êlif conjunctionis*; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kèsra*. Hence the pronouns of the B 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *damma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *ye are the liars*; لَعَنَهُمُ اللَّهُ *may God curse them*! رَأَيْتُمُ الرَّجُلَ *ye have seen the man*. The same is the case with مُذْ, *since, from which time forth*, because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes C *fètha* before the article, but in other cases *kèsra*; as مِنَ الرَّجُلِ *from the man*. All other words ending in a consonant with *gèzma* take *kèsra*; viz. nouns having the *tènwin*, as مُحَمَّدٌ النَّبِيُّ *Mohammèduni 'n-nèbīyu*; the pronoun مَنْ, as مِنَ الْكَذَّابِ *mani 'l-kaddābu*; verbal forms like قَتَلَتْ الرَّوْمَ *qatalati 'r-Rūmu*; and particles, such as إِنْ, بَلْ, قَدْ, لَكِنْ, etc.

D REM. a. In certain cases where هُمْ becomes هِم (see § 185, rem. b) the *wasl* may be made either with *damma* or *kèsra*, هِم or هِمِ.

REM. b. If the vowel of a prosthetic *êlif* be *damma*, the *wasl* is sometimes effected by throwing it back upon the preceding vowel-less consonant or *tènwin*; as قُلْ أَنْظَرُوا *qul anẓarū*, instead of قُلْ أَنْظَرُوا *qul anẓarū*; وَقَالَتْ أَخْرِجْ وَسَلَامٌ أَدْخُلُوا *waqālat aẓrij salāmunu 'dħulū*.

REM. c. The final ن of the second Energetic of verbs (see § 97) is rejected, so that the *wasl* is effected by the preceding *fèthæ*; as

لَا تَضْرِبْ أَبْنَكَ *lā taḍribu 'buaka*, and not لَا تَضْرِبَنَّ أَبْنَكَ *lā taḍribannī 'buaka*.

21. **آ** is altogether omitted in the following cases.

(a) In the solemn introductory formula بِسْمِ اللَّهِ, for بِأَسْمِ اللَّهِ. *in the name of God*, בִּשְׁמֵם הָאֱלֹהִים. As a compensation for the omission of the **آ**, the copyists of Mss. are accustomed to prolong the upward stroke of the letter **ب**, thus: بِسْم.

(b) In the word **ابْن**, *son*, in a genealogical series, that is to say, B when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خُلَيْدٍ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ اللَّهِ *Zaid, the son of Ḥalīd, struck Sa'd, the son of 'Auf, the son of 'Abdu 'llāh*. [Cf. § 315, rem. b.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the **آ** is retained; as زَيْدُ ابْنِ عَمْرٍو *Zaid (is) the son of 'Amr*; عُمَرُ ابْنِ الْخَطَّابِ *'Omar (is) the son of 'l-Ḥaṭṭāb*.

REM. a. Even in the first case the **آ** of **ابْن** is retained, if that word happens to stand at the beginning of a line.

REM. b. If the name following **ابْن** be that of the mother or grandfather, the **آ** is retained; as عِيسَى ابْنُ مَرْيَمَ *Jesus the son of Mary*; عَمَّارُ ابْنِ مَنْصُورٍ *'Ammār the (grand)son of Maṣṣūr*. Likewise, if the following name be not the real name of the father, but a surname or nickname; as مِقْدَادُ ابْنِ الْأَسْوَدِ *Miqdād the son of 'l-'Aswad* (the real name of 'l-'Aswad, "the black," being 'Amr, عَمْرٍو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى الْكَرِيمُ ابْنُ مَيْمُونٍ *Yahyā the noble, the son of Maimūn*; رِدْهَى كَظْرَبَى ابْنُ مُوسَى *Ridhā (pronounced like the word ẓirbā) the son of Mūsā*.

(c) In the article **أَلْ**, when it is preceded:

(a) by the preposition **لِ** *to*, as لِلرَّجُلِ *to the man*, for لِّلرَّجُلِ.

A If the first letter of the noun be **ل**, then the **ل** of the article is also omitted, as **لَيْلِيَّةٌ** to *the night*, for **بَلَّيِيَّةٌ**, and that for **لَيْلِيَّةٌ**.

(β) by the affirmative particle **ل** *truly, verily*, as **لَلْحَقِّ**, for **لَاَلْحَقِّ**.*

(d) In nouns, verbs, and the article **أَل**, when preceded by the interrogative particle **أ**; as **أَبْنُكَ**, for **أَأَبْنُكَ**, *is thy son—?* **أُتُكْسِرَتْ**, for **أَأُتُكْسِرَتْ**, *is it (fem.) broken?* **أَتَّخَذْتُمْ**, for **أَأَتَّخَذْتُمْ**, *have ye received?* **أَلْهَاءُ**, for **أَأَلْهَاءُ**, *is the water—?* The ėlif of the article may however be retained, so that **أَلْهَاءُ** with the interrogative **أ** is often written **أَأَلْهَاءُ**.

REM. a. In this last case, according to some, when the second ėlif has fêtha, the two ėlifs may blend into one with mēdda (see below); as **أَلْحَسَنُ عِنْدَكَ**, *is ėl-Hasan in thy house?* for **أَلْحَسَنُ**; **أَيُّمُنُ اللَّهِ يَمِينُكَ**, *he of Korci's or he of Takif?* **أَلْقَرَشِيُّ أَمِ الْقَرَشِيِّ**, *thy oath 'by God'?* (see § 19, rem. b) for **أَيُّمُنُ اللَّهِ**.

C REM. b. The prosthetic ėlif of the Imperative of **سَأَلَ**, *to ask*, is frequently omitted, in Mss. of the Kor'an, after the conjunction **فَ**; as **فَسَأَلَ**, for **فَسَأَلَ**. [Cf. § 140, rem. a.]

E. Mēdda or Matṭa.

22. When ėlif with hēmza and a simple vowel or tēwin (**أ**, **إ**, etc.) is preceded by an ėlif of prolongation (**ـِـ**), then a mere hēmza is written instead of the former, and the sign of prolongation, **ـِـ** *mēdda* or *matṭa* D (**مَدَّة** or **مَطَّة**, i.e. *lengthening, extension*), is placed over the latter; e.g. **سَمَاءٌ** *semā'un*, **جَاءَ** *ǧā'a*, **يَتَسَاءَلُونَ** *yatasā'alūna*, for **سَمَاءٌ**, **جَاءَ**, **يَتَسَاءَلُونَ**.

REM. a. As mentioned above (§ 17, a, rem.), we find in old Mss. such forms as **رَدَاءٌ**, for **جَاءَ**, **رَدَاءٌ**, for **جَاءَ**.

REM. b. In the oldest and best Mss., the form of the mēdda is **مد** (i.e. **مد**). Its opposite is **قصر** (i.e. **قصر**, *shortening*), though

* [Note also the cases, in poetry, cited in § 358, rem. c; further the contracted tribal names **بَلْعَنَبَر**, **بَلْحَرْت** for **بَنُو الْعَنْبَر**, **بَنُو الْحَرْت** — De G.]

this is but rarely written. In some old Mss. of the *Ḳor'ān* *mēdda* A is expressed by a horizontal yellow line —. •

23. When, at the beginning of a syllable, an *ʿlif* with *hèmza* and *fèṭḥa* (أ) is followed by an *ʿlif* of prolongation or an *ʿlif* with *hèmza* and *gèzma* (إ), then the two are commonly represented in writing by a single *ʿlif* with *mèdda*; e.g. إِسَادٌ for إِسَادٌ, أَكِلُونَ for أَكِلُونَ, أُمَمًا for أُمَمًا (see § 17, rem. *b*). In this case it is not usual to write either the *hèmza*, or the vowel, along with the *mèdda*. [But we sometimes find إِأ, see § 174.]

REM. a. **اَ** is called **الْأُفُّ الْمُدَوَّدَةُ**, the *lengthened or long elif*, in opposition to **الْأُفُّ الْمَقْصُورَةُ**, the *elif that can be abbreviated or shortened* (§ 7, rem. b).

REM. *b.* Occasionally a long élif at the beginning of a word is written with hêmza and a perpendicular fêṭha, instead of with mèdeḏa (see § 6, rem. *a*); e.g. **أَمَّا** instead of **أَمَّا** or **أَلَمَّا**.

REM. c. Mèdda is sometimes placed over the other letters of prolongation, و and ی, when followed by an êlif hêmzatun, only the hêmza being written (§ 17, a); as يَجِيّ، يَسُوّ. Also over the final vowels of the pronominal forms هُمُ، هِمُ or هِ، هُمْ، اَنْتُمْ^{DE}, and the verbal termination تُمْ, when they are used as long in poetry; e.g. هُمُ، اَنْتُمْ^{DE}.

REM. d. The mark ٷ, often written over abbreviations of words, has nothing in common with medda but the form. So تَع for تَعَالَى, *He (God) is exalted above all*; عَم for عَلَيْهِ السَّلَامُ, *peace be upon him*! صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for صَلَّعَم, *God bless him and grant him peace*! رَضَى اللَّهُ عَنْهُ for رَضَه, *may God be well pleased with, or gracious to, him*! رَحِمَهُ اللَّهُ for رَحِه or رَح, *may God have mercy upon him*! إِلَى آخِرِهِ or إِلَى آخِرًا for الْآخِ, *to the end of it, i.e. etc.*; حَدَّثَنَا for ثَنَا, *he narrated to us*; أَخْبَرَنَا for نَا or آنا, *he informed us*; ح for حِينِئذٍ, *then*.—The letters م م are written over words or verses that have been erroneously transposed in a manuscript, for

- A **مُوَخَّرٌ**, *to be placed last*, and **مُقَدَّمٌ**, *to be placed first*.—On the margin of Mss. we often find words with the letters **خ**, **ن**, and **ص** over them. The first of these indicates a variant, and stands for **نُسَخَةٌ**, *a copy, another manuscript*; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, **بَيَانٌ**, *explanation*; the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one **صَحَّ**, *it is correct*, or **تَصْحِيحٌ**, *correction, emendation*.
- B Written over a word in the text, **صَحَّ** stands for **صَحَّ**, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again **مَعًا** (i.e. **مَعًا**, *together*) is written over a word with double vocalization to indicate that both vowels are correct. **لَعَلَّه** over a word on the margin implies a conjectural emendation **لَعَلَّه**, *perhaps it is*.

IV. THE SYLLABLE.

- C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as **قَالَ** *kā-lā*.

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as **قُلْ** *kūl*, not **قُولُ** (Heb. **קוּל**). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *in*, *ūn*, *ān*, etc.

- D **REM.** Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *gēzma* sometimes receives a *mèddā*, as **ضَاثُونٌ**.]

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr*. Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as **إِسْفَنْجٌ**, *σπόγγος*; **أَفْلَاطُونٌ**, *Πλάτων*; **الْإِفْرَنْجُ**, *the Franks (Europeans)*; **إِلْخِيرٌ**, *an elixir, τὸ ξηρόν (medicamentum siccum)*.

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT.

A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are :

(a) The pausal forms of § 29 and § 30, in which the accent remains unaltered ; as *ya-kāl*, *kā-nūn*, *mu'-mi-nūn*, *kā-ti-bāt*, *fi-rūd*, *'a-kāl*, *ma-fār*, *ku-bēl*, *bil-lāur*, *bu-nēi*.

• REM. But words ending in *تِي*, *وُ*, *أَ*, *وُ*, or *أَ*, *وُ*, and *يُ*, throw back the accent as far as possible in their pausal forms ;

قُرَشِي *Ko-ra-sī-yun* becomes *Kā-ra-sī*, *نَبِي* *nē-bī-yun*, *nē-bī* : *عَدُو* *'a-dū-wun*, *'ā-dū* ; *اِقْتَنَا* *'ik-ti-nā'un*, *'ik-ti-nā* ; *حَمَرَا* *ham-rā'u*, *hām-rā* ; *مَقْرُو* *mak-rū'un*, *mak-rū* ; *بَطِي* *ba-ṭī-un*, *bā ṭī*.

(b) Monosyllables in combination with *آ*, *ب*, *ك*, *ل*, *و*, and *ف*, which retain their original accent ; as *أَلَا* *'a-lā*, *أَفَلَا* *'a-fa-lā*, *بِمَا* *bi-mā*, *بِهِ* *bi-hī*, *كَذَا* *ka-dā*, *لِمَنْ* *li-mān*, *لَنَا* *la-nā*, *وَلَمْ* *wa-lām*, *فَكَط* *fa-kūt*, *وَقُل* *wa-ḡul*.

REM. The only exception to this rule in old Arabic is the interrogative enclitic *مَر* ; as *بِمَر* *bi-ma*, *لِمَر* *li-ma*, in contrast with *بِمَا* *bi-mā*, *لِمَا* *li-mā*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i.e. is an open syllable containing a long vowel ; as *قَالَ* *kā-lu*, *يَقُولُ* *ya-ḡū-lu*, *كَانُوا* *kā-nū-nun*, *مُؤْمِنِينَ* *mu'-mi-nē-na*, *كَاتِبَاتُ* *kā-ti-bāt-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position ; as *قَلْبُ* *ḡal-bun*, *دُئِبُ* *dū-i-bun*, *بُرُ* *būr-un*, *اجْلِسْ* *'iḡ-lis*, *فِرْدُ* *fi-rūd-un*, *أَقْلُ* *'a-ḡal-lu*, *مَفَرُ* *ma-fār-un*, *يَقُولُ* *ya-ḡū-lūn-na*, *قُبِيلُ* *ḡu-bēi-lu*, *بَلَوُ* *bil-lūn-run*, *بُنِي* *bu-nēi-yun*.

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position ; as *كَتَبُ* *kā-tu-ba*, *كَتَبْتُ* *kā-tu-bat*, *كَتَبُوا* *kā-tu-bū*, *كَاتِبُ* *kā-ti-bun*, *طَلَبُ* *ṭā-lu-bun*, *أَتَيْنَا* *'ēi-na-mā* ; *تَرَأَسُوا* *tu-rā-*

A *sa-lū*, قَانُونُهُم *kā-nū-nu-hum*, كَتَبْتُمَا *ka-tāb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبْنَا *kā-ta-ba-tā*, مَسْأَلَةٌ *mās-'a-lu-tun*, مَسْأَلَتُهَا *mās-'a-lu-tu-hā*, قَصَبْتُمَا *kā-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bédawin, see Lane in the Journal of the German Oriental Society, vol. iv., pp. 183-6, and Wallin in the same journal, vol. xii., pp. 670-3, [also Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 *sqq.*]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غَضَدَ, 1874. This arrangement of the alphabet is called the 'Abujèd or 'Abğèd, and is contained in the barbarous words:

أَبَجِدْ هَوَزْ حُطَيْ كَلِمَنْ سَعْفُضْ قَرَشَتْ تُخَذُ ضَطْعُ

(otherwise pronounced:

أَبَجِدْ هَوَزْ حُطَيْ كَلِمَنْ سَعْفُضْ قَرَشَتْ تُخَذُ ضَطْعُ)

or, as usual in North Africa:

أَبَجِدْ هَوَزْ حُطَيْ كَلِمَنْ صَعْفُضْ قَرِشَتْ تُخَذُ طَغُشْ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called الرُّقْمُ الْإِنْدِيُّ, the Indian notation. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian :	१	२	३	४	५	६	७	८	९	०
Arabic :	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ. :	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, **الْفِعْلُ**.

A

A. GENERAL VIEW.

1. *The Forms of the Triliteral Verb.*

33. The great majority of the Arabic verbs are triliteral (**ثَلَاثِيّ**), that is to say, contain three radical letters, though quadriliteral (**رُبَاعِيّ**) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadri-literal verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

اِفْعَالٌ XI.	تَفَاعَلَ VI.	فَعَلَ I.
اِفْعُوْعَلٌ XII.	اِنْفَعَلَ VII.	فَعِّلَ II.
اِفْعُوْلٌ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.
اِفْعِنَّلَ XIV.	اِفْعَلَّ IX.	اَفْعَلَ IV.
اِفْعِنَلَى XV.	اِسْتَفْعَلَ X.	تَفَعَّلَ V.

C

REM. a. The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; **قَتَلَ** *to kill*, instead of *he has killed*.

A REM. *b.* The Arab grammarians use the verb **فَعَلَ** (فَعِلَ) as paradigm, whence the first radical of the trilateral verb is called by them **أَلْفَاءُ** the *fā*, the second **أَلْعَيْنُ** the *‘ain*, and the third **أَلْلَامُ** the *lām*.

REM. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (**مُتَعَدٍّ**) or intransitive (**غَيْرُ مُتَعَدٍّ** or **لَا زُمْ**) in signification, according* to the vowel which accompanies its second radical.

B 37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. **ضَرَبَ** to beat, **كَتَبَ** to write, **قَتَلَ** to kill, **وَهَبَ** to give; **ذَهَبَ** to go away, **رَشَدَ** to go the right way, **جَلَسَ** to sit.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E.g. **فَرِحَ** or **جَدِلَ** to be glad, **حَزِنَ** to be sorry, **أَشْرَ** or **بَطِرَ** to be proud and insolent, **أُدِمَ** to become whitish, **شَبِهَ** to become gray, **سَلِمَ** to be safe and sound, **مَرِضَ** to be sick, **كَبِرَ** to become old, **عَمِيَ** to be blind; but **حَسَنَ** to be beautiful, **قُبَحَ** to be ugly, **ثَقُلَ** to be heavy, **شَرَفَ** to be high or noble*, **سَفَلَ** to be low or mean, **كَبُرَ** to be large, **صَغُرَ** to be small.

D REM. *a.* Many verbs of the form **فَعِلَ** are transitive according to our way of thinking, and therefore govern the accusative, e.g. **عَلِمَ** to know (scire), **حَسِبَ** to think, **رَحِمَ** to pity or have mercy upon, **سَمِعَ** to hear.

* [Or, to become noble, for the form with *u* of the second radical often means to become what one was not before, Kāmil, p. 415.—De G.]

REM. b. The same three forms occur in Hebrew and Aramaic, although the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 seq.]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ to B beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre; جَالَ or طَافَ to go round, جَوَلَ or طَوَّفَ to go round much or often; بَكَى to weep, بَكَى to weep much; مَوَتْ أَلْمَالُ the cattle died off rapidly or in great numbers (مَاتَ to die); بَرَكَ the camel kneeled down, بَرَكَ أَلتَّعَمُّ the (whole drove of) camels kneeled down.

41. From this original intensive meaning arises the more usual C causative or factitive signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرَحَ to be glad, فَرَحَ to gladden; ضَعَفَ to be weak, ضَعَفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to teach; كَتَبَ to write, كَتَبَ to teach to write; حَمَلَ to carry, حَمَلَ to make carry.

REM. a. The causative or factitive signification is common to D the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

REM. b. The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ to lie, كَذَبَ to think or call one a liar; صَدَقَ to tell the truth, صَدَقَ to think that one tells the truth, to believe him.

- A REM. c. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. خَشِمَ to *pitch a tent* (خَيْمَةً), to *dwell in a place*, جَمَشَ to *collect an army* (جَيْشٍ), رَخَمَ to *pave with marble* (رُخَامٌ), قَوَسَ to *become bent like a bow* (قَوْسٍ), مَرَضَ to *nurse the sick* (مَرِيضٌ), جَلَدَ to *skin an animal, to bind a book* (جلدٌ the skin, compare our “to stone fruit” and “to stone a person”), قَرَدَ to *clean an animal of ticks* (قَرَادٌ), قَذَى to *take a mote* (قَذَى) *out of the eye*. Compare in
- B Hebrew צָדַע, יָדַע, etc. Similarly, جَدَعَهُ he *said to him* جَدَعًا لَكَ (may thy nose, or the like, be cut off), حَيَّاهُ he *said to him* حَيَّاكَ اللَّهُ (may God prolong thy life), سَلَّمَ عَلَيْهِ he *said to him* سَلَامًا عَلَيْكَ (peace be upon thee), كَبَّرَ he *shouted the Moslem war-cry*, (اللَّهُ أَكْبَرُ) مَنْ دَخَلَ ظَفَارِ حَمَرٍ he *who enters* (the city of) *Zafār*, must speak *Himyaritic* (the language of *Himyar*, حِمْيَرٌ). Sometimes, like the fourth form, it expresses movement towards a place; as وَجَّهَ to *set out in any direction* (وَجْهٌ), شَرَّقَ to *go to the east* (الشَّرْقُ), غَرَّبَ to *go to the west* (الْغَرْبُ).
- C REM. d. فَعَّلَ corresponds in form, as well as in signification, to the Heb. פָּעַל and Aram. פָּעַל, فَعَّلَا.—[See *Comp. Gr.* p. 198 seq.]
42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *êlif productionis*.
43. It modifies the signification of the ground-form in the following ways.
- D (a) When فَعَّلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (الْمُشَارَكَةُ) is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ he *killed him*, قَاتَلَهُ he *(tried to kill him or) fought with him*; جَدَدَهُ he *beat him*, جَادَدَهُ he *fought with him*; صَرَعَهُ

he threw him down, صَارَعَهُ he wrestled with him; غَلِبَهُ he overcame him, A
غَابَهُ he tried to overcome him; سَبَقَهُ he outran him, سَابَقَهُ he ran a race
with him; شَرَفَهُ he surpassed him in rank, شَارَفَهُ he strove to do so;
فَخَرَهُ he surpassed him in glory, فَأَخَرَهُ he strove to do so, he vied with
him in rank and glory; شَعَرَ he excelled him in composing poetry,
شَاعَرَ he competed with him in doing so; خَصِمَهُ he got the better of
him in a lawsuit, خَاصِمَهُ he went to law with him.

(b) When the first or fourth form denotes an act, the relation B
of which to an object is expressed by means of a preposition (indirect
object), the third form converts that indirect object into the immediate
or direct object of the act (accusative). The idea of reciprocity is here,
as in the former case, more or less distinctly implied. E.g. كَتَبَ إِلَى
الْمَلِكِ he wrote (a letter) to the king, كَاتَبَ الْمَلِكُ he wrote to the king,
corresponded with him; قَالَ لَهُ he said to him (something), قَاوَلَهُ he
conversed with him; أَرْسَلَ إِلَى السُّلْطَانِ he sent (a message) to the sultan, C
جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ he sat beside the Com-
mander of the Faithful, جَالَسَ أَمِيرَ الْمُؤْمِنِينَ do.; وَقَعَ بِهِ he fell upon
him, attacked him, وَقَعَهُ do.; أَشَارَ عَلَيْهِ he advised him, شَاوَرَهُ he con-
sulted with him.

(c) When فَعَلَ denotes a quality or state, فَاعَلَ indicates that
one person makes use of that quality towards another and affects him
thereby, or brings him into that state. E.g. حَشَنَ to be rough or D
harsh, حَاشَنَهُ he treated him harshly; حَسَنَ to be good or kind, حَاسَنَهُ
he treated him kindly; لَانَ to be soft or gentle, لَانَتَهُ he treated him
gently; قَسَا to be hard, قَاسَاهُ he hardened himself against him or it;
نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means
of doing so.

REM. a. The third form is sometimes denominative, but the
ideas of effort and reciprocity are always more or less clearly
implied. E.g. ضَاعَفَ to double, from ضَعَفَ the like or equal; طَارَقَ

- A to double, fold (طَرَّقَ) on fold; عَافَاكَ اللَّهُ *may God keep thee safe and well*, from عَافِيَةً *robust health*: سَافَرَ to go on a journey (سَفَر).

REM. b. فَاعِلٌ corresponds in form and signification to the Heb. קוֹזֵיב (Arab. ā = Heb. ō); see *Comp. Gr.* p. 202 seq.

[REM. c. In a few verbs the third form is used in the sense of the fourth. Thus سَاقَطَ, دَاخَلَ (*Gl. Geog.* s.v. دَخَلَ). Zamahsārī, *Pāik*,

- i. 197 cites بَاعَدَهُ, جَانَأَهُ, عَلَاَهُ for أَبْعَدَهُ etc. Also أَبْلَغَ = بَالِغٌ, *Aghānī* xiii. 52.—De G.]

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable أ, in consequence of which the first radical loses its vowel.

45. Its signification is *factive* or *causative* (لِلتَّعْدِيَةِ). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ الْخُبْزَ he ate bread, أَكَلَهُ الْخُبْزَ he gave him bread to eat; رَأَى الشَّيْءَ he saw the thing, أَرَاهُ الشَّيْءَ he shewed him the thing.

REM. a. When both the second and fourth forms of a verb are causative (§ 41, rem. a), they have in some cases different significations, in others the same. E.g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى to set at liberty, to let go.

- D REM. b. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ he thought him, or found him to be, niggardly; أَجِنَّهُ he thought him, or found him to be, cowardly; أَحْمَدَهُ he found him, or it, to be praiseworthy or commendable; أَحْيَى الْأَرْضَ he found the district abounding in fresh herbage.

REM. c. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقُل), أَوْرَقَ to put out leaves (وَرَقَ), أَثْمَرَ to bear A fruit (ثَمَرَ), أَمْطَرَ to give or yield rain (مَطَرَ); أَنْجَبَ to beget a noble son, أَذْكَرَتْ, أَنْثَتْ, she bore a male or a female child, أَتَأَمَّتْ she bore twins (compare "to flower," "to seed," "to calve," "to lamb"); أَبْلَغَ to speak eloquently, أَفْصَحَ to speak with purity and correctness, أَسَاءَ, أَحْسَنَ to give a proof (بَلَاةً) of his prowess in battle; أَدْنَبَ to act well or ill, أَذْنَبَ to commit a sin, أَخْطَأَ to commit a blunder, fault or error, أَصَابَ to do or say what is right; أَهْطَأَ to be slow or B tardy; أَسْرَعَ to make haste; أَعْنَقَى to run with outstretched neck; أَسَنَّ to become fullgrown (from سِنَّ a tooth); أَقَامَ to dwell or remain in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*. E.g. أَقْبَلَ to advance, أَدْبَرَ to retire ("recler"), أَقْدَمَ to go on boldly C (compare, in Hebrew, הָיִסִּי, to go to the right, and הִשְׁמַנְיָהּ, to go to the left); أَشَامَ to go to Syria (الشَّامُ), أَيمَنَ to go to el-Yemèn (يَمَنًا), أَتَهَمَرَ to go to Tihama (التَّهَمَرُ), أَتَجَدَ to go to el-Nèjûl (النَّجْدُ), أَتَيَمَنَ (الْيَمَنُ), أَعْرَقَ to go to el-'Irāk (العِرَاقُ), أَحْرَمَ to enter the haram or sacred territory; أَمْسَى, أَظْهَرَ, أَصْبَحَ, to enter upon the time of morning (الصَّبَاحُ), mid-day (الظُّهْرُ), or evening (الْمَسَاءُ); أَشْتَى, أَصَافَ, to enter upon the summer (الصَّيْفُ) or winter (الْشِّتَاءُ); أَجْمَلَ to have many D camels, أَصْبَعَ to abound in beasts of prey or to have one's flocks devoured by them, أَضَبَّ to abound in lizards (ضَبٌّ) or to be foggy (ضَبَابٌ); أَقْفَرَ to become desert, أَجْدَبَ to suffer from drought (of people) or to be dry (of a season), أَفْلَسَ to become penniless (to be

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِع of I. Thus كَبَّهَ he threw him on his face, أَكْبَّهَ he fell on his face, أَحْجَمَهُ he held him back, أَحْجَمَ he drew back, he retired.]

with *Kais* or *Nizār*, تَشَيَّعَ, تَزَلَّقَ, to adopt the tenets of the 'Azāriḳa A (الْأَزَارِيقَةُ) or of the Šī'a (الشَّيْعَةُ), تَعَرَّبَ to call oneself an Arab, تَهَوَّدَ to become a Jew (يَهُودِيٌّ), تَمَجَّسَ to become a fire-worshipper (نَصْرَانِيٌّ), تَنَبَّأَ to give oneself out as a prophet (نَبِيٌّ), تَأَسَّدَ to become as bold or fierce as a lion (أَسَدٌ), تَتَمَرَّ to become as savage as a leopard (نَمِرٌ); تَحَلَّمَ to try to acquire, or to affect, clemency, تَشَجَّعَ, تَمَرَّأَ, to affect courage or manliness, B تَصَبَّرَ to constrain oneself to endure with patience; تَأَثَّمَرَجَ, تَأَثَّمَرَجَ, تَحَوَّبَ, تَحَوَّبَ, to abstain from, or avoid, sin or crime, تَذَمَّرَ to avoid blame.

• REM. a. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ النَّاسُ and اِفْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. b. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَبَّعَ to pursue step by step (literally, to make oneself, or turn oneself into, a pursuer of something), تَطَلَّبَ to seek earnestly, تَعَرَّفَ to try to understand, تَبَيَّنَ to examine or study a thing carefully, so that it may be quite clear, تَحَقَّقَ, تَبَيَّنَ, to ascertain a thing for certain, تَقَضَّى to investigate thoroughly, تَشَمَّرَ to smell leisurely and carefully, تَبَصَّرَ to look at long or repeatedly, to examine or study, تَسَمَّعَ to hear D or listen to, تَكَلَّمَ to speak, تَوَلَّى to have charge of, to discharge the duties of, تَجَرَّعَ to swallow by mouthfuls, تَحَسَّى to sip or sup, تَنَوَّقَ to milk or suck at intervals, تَعَرَّقَ to gnaw, تَابَطَ to put or take under one's arm, تَوَسَّدَ to put under one's head as a pillow, تَدَبَّرَ to take as an abode, تَبَنَّى to adopt as a son*.

* [In some cases the difference between II. and V. entirely disappears. Thus for تَوَجَّهَ, تَقَوَّسَ (§ 41, rem. c) we may substitute تَوَجَّهَ without change of sense.]

A REM. c. The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective*. It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another*; whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself*. E. g. عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَتَعَلَّمَ, he was taught (received instruction), but did not learn (become learned)*. Again, بَانَ to be separate, distinct, clear, بَيَّنَّ to make clear, explain, تَبَيَّنَّ to appear clear or certain; تَحَقَّقَ to become, or prove to be, the reality or fact.

C REM. a. Such of these verbs as govern an accusative admit not only of an impersonal, but also of a personal passive; e. g. تَعَلَّمَ الطَّبَّ he learned the art of medicine, تَعَلَّمَ الطَّبَّ the art of medicine was learned.

REM. b. تَفَعَّل sometimes assumes the form اِتَّفَعَّل (§ 111), whence we see its identity with the Heb. הִתְקַדֵּשׁ or הִתְקַדְּשׁ and the Aram. הִתְקַדֵּשׁ, הִתְקַדְּשׁ (see § 41, rem. d).

D 49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُكَاوَعُ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, I kept him aloof and he kept (or staid) aloof.—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى to throw oneself down at full length, تَغَاوَلَ to be off one's guard, to neglect a thing, تَبَارَكَ بِالشَّيْءِ to draw a good omen from

* Using a Scoticism, we might say, he was learned (= taught), but did not learn.

the thing, تَمَوَّتَ to pretend to be dead, تَعَامَى to pretend to be blind, A تَخَازَرَ to pretend to squint, تَبَاكَى to pretend to cry, تَمَارَضَ to feign sickness, تَجَاهَلَ to feign ignorance, تَخَادَعَ to pretend to be deceived.

Further, the possible reciprocity (الْمُشَارَكَةُ) of the third form becomes a necessary reciprocity, inasmuch as the sixth form includes the objects of the third among the subjects that exercise an influence upon one another; e.g. قَاتَلَهُ he fought with him, تَقَاتَلَا the two fought with one another; كَلَّمَاهُ the two spoke to him, تَكَلَّمُوا they (the three) B conversed together; جَادَبَهُ الثَّوْبَ he tried to pull away the garment from him, تَجَادَبَا الثَّوْبَ the two pulled the garment to and fro between them; تَنَازَعُوا الْحَدِيثَ he conversed or argued with them, تَنَازَعُوا الْحَدِيثَ they conversed together or argued with one another; نَاسَاهُ الْبَغْضَاءَ he tried to make him forget the hatred between them, تَنَاسَيَا الْبَغْضَاءَ the two forgot their mutual hatred; whence in the passive, تَجُودِبُ الثَّوْبَ, تُنَوِّزُ الْحَدِيثَ, and تُنَوِّسِيَتِ الْبَغْضَاءَ. (C)

REM. a. When used in speaking of God, the assertory (not optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive signification of this form: تَبَارَكَ اللَّهُ God has made Himself (is become of and through Himself) blessed, or perfect, above all; تَعَالَى اللَّهُ God has made Himself uplifted, or exalted, above all; قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى God (blessed and exalted is He above all) has said [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ الْأَمْرُ D the thing made itself (became or was) too great, or difficult, for him; هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ it is a matter than which nothing makes itself greater (or more important), with which nothing can vie in importance.

REM. b. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e.g. تَسَامَعَ بِهِ النَّاسُ the people heard of it from one another, تَتَابَعَتِ الْأَمْطَارُ the rains followed one another closely, تَتَامَتِ إِلَيْهِ التَّيَدَاتُ the tidings followed one another rapidly,

- A **قَرَيْشٌ** (*the tribe of*) *Korèis* came to him, all of them, following one another.

REM. c. The idea of reciprocity may be confined to the parts of one and the same thing; e.g. **تَمَاسَكَ** “*partes habuit inter se coherentes,*” *to be of compact and firm build*; **تَعَاوَنَتِ الْمَرْأَةُ** *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); **تَدَاعَى** *الْبَيْتُ* *the building cracked and threatened to fall* (as if its parts

- B *called on one another to do so*; compare **تَدَاعَى عَلَيْهِ الْعَدُوُّ** *the enemy advanced against him from every side*, **تَدَاعَتِ السَّحَابَةُ بِالْبَرْقِ** *the cloud lightened and thundered from every quarter*. [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as **تَسَاقَطَ** *to fall piece by piece*, **تَحَامَلَ** *to carry oneself with difficulty* (في المشي, *in walking**)].

- C REM. d. **تَفَاعَلَ** sometimes assumes the form **اِتْفَاعَلَ** (§ 111), and is consequently identical with the Heb. **הִתְקַדְּמָה** (see § 43, rem. b).

51. The seventh form (**اِنْفَعَلَ**) is formed from the first (**فَعَلَ**) by prefixing a ن, before which is added a prosthetic ا to facilitate the pronunciation (see § 26).

REM. For the cases in which this ا becomes اِ, and why, see §§ 18 and 19, c, with rem. c; and as to the orthography اِ instead of ا, § 19, rem. d.

- D 52. The seventh form has also originally, as **مُطَاوَعُ** of the first, a *middle* or *reflexive* signification. It must be remarked, however, (a) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (b) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog. s.v. حمل*, *Hamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. **اِنْتَشَقَّ** *to open* (of a flower), lit. *to split itself*; **اِنْتَكَسَرَ** *to break* (intrans.), *to be broken*; **اِنْتَقَطَعَ** *to be cut off, to be ended, to end*; **اِنْتَكَشَفَ** *to be uncovered, to be made manifest, to appear*; **اِنْتَحَطَمَ** *to become broken, to break into pieces*; **اِنْتَقَالَ** *to be uttered or spoken*.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e.g. **اِنْتَهَزَمَ** *to let oneself be put to flight, to flee*; **اِنْتَقَادَ** *to let oneself be led, to be docile or submissive*; **اِنْتَحَدَعَ** *to let oneself be deceived*; **اِنْتَجَرَّ** *to let oneself be drawn or dragged*.

REM. a. Hence it is clear that such words as **اِنْتَحِمَقَ**, from **حَمِقَ**, *to be stupid or foolish*; **اِنْتَعَدَمَ** *to be non-existent or missing, not to be found*, from **عَدِمَ** *not to have*; **اِنْتَهَوَى**, from **هَوَى** *to sink* (down, to fall); **اِنْتَعَادَ** *to be repeated*, from **عَادَ** *to return*; **اِنْتَضَاقَ** *to be in straits or distress*, from **ضَاقَ** *to be narrow*; are incorrectly formed, though in actual use, especially in more recent times.

REM. b. Sometimes, particularly in modern Arabic, the seventh form serves as the **مُطَاوِعُ** of the fourth; e.g. **اِنْتَفَلَقَ** *to be bolted*, from **أَفْلَقَ** *to bolt*; **اِنْتَفَأَ** *to be extinguished*, from **أَطْفَأَ** *to extinguish*; **اِنْتَصَلَحَ** *to be put to rights*, from **أَصْلَحَ** *to put to rights*. [Similarly] **اِنْتَضَعَجَ**, the last in a tradition, and so ancient, *Faikh* i. 63.—De G.]

REM. c. **اِنْتَفَعَلَ** corresponds to the Heb. **נִתְפַּלַּל**; see *Comp. Gr.* p. 215 seq.

54. The eighth form (**اِفْتَعَلَ**) is formed from the first (**فَعَلَ**) by inserting the syllable **تَ** between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic **اِ** (§ 51, rem.).

- A REM. One would expect ت to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive [صه] .
[For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعُ) of the first. The reflex object is either (a) the direct object or accusative, as فَرَّقَ to divide, اِفْتَرَقَ to go asunder, to part; عَرَضَ to place (something) before one, اِعْتَرَضَ to put oneself in the way, to oppose;
B ضَرَبَ to beat, اِضْطَرَبَ to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or (b) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as فَرَسَ to tear a prey in pieces, اِفْتَرَسَ do.; لَمَسَ to touch, اِلْتَمَسَ to feel about for a thing, to seek for it; كَسَبَ and اِكْتَسَبَ to earn one's living; حَطَبَ and اِحْتَطَبَ to collect firewood; كَالَ and اِكْتَالَ to measure corn; اِشْتَوَى and شَوَى to roast meat.

- C 56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِفْتَتَلَ النَّاسُ the people fought with one another, = تَقَاتَلَ النَّاسُ; اِخْتَصَمَا the two disputed with one another, = تَخَاصَمَا; اِسْتَبَقَا the two tried to outrun one another, = تَسَابَقَا; اِجْتَوَرُوا they were neighbours, = تَجَاوَرُوا; اِلْتَقَوْا they met one another, = تَلَاقَوْا.

- D 57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113) as اِيتَفَكَ to be overturned (from اَفَكَ), اِرْتَدَعَ to be turned back, اِنْتَصَرَ to be helped (by God), to be victorious; اِمْتَلَأَ to be full.

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِفْتَصَّ, to follow one's track, to relate; قَفَا and اِفْتَفَى, to follow; اِخْطَفَ and حَطَفَ, to snatch away, to carry off by force.

58. The *ninth* form (أَفْعَلَّ) is formed from the first (فَعَلَ) by A doubling the third radical; the *eleventh* (أَفْعَالٌ) from the ninth by lengthening the fetha of the second syllable.

REM. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ا (see § 51, rem.).

59. Neither of these forms is very common, and the *eleventh* is the rarer of the two. They serve chiefly to express *colours* and *B defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (الْمَبَالِغَةُ). E.g. أَصْفَرَّ and أَهْيَاضَ to be yellow; إِسْوَدَّ and إِسْوَادٌ to be black; أَهْيَاضَ and أَهْيَاضٌ to be white; إِهْرَقَ (from وَرَقَ) to become purple (of a grape); إِعْوَجَّ and إِعْوَاجٌ to be crooked; إِضْجَمَّ and إِضْجَمٌ to be wrymouthed or wry-necked; إِحْوَلَّ to squint, إِحْوَالَ to become verdant; إِزْوَرَّ and إِزْوَارٌ to turn away or retire from; اِرْبَدَّ to be ash-coloured, to be stern or gloomy; اِرْبَثَّ or اِرْبَاثٌ to be scattered or disordered; اِرْعَادٌ to become commingled, confused, or languid; اِرْقَضَّ to be dispersed, to drop or flow (of tears), اِرْقَدَّ to run quickly, to hasten; اِشْعَانٌ to be dishevelled (of hair); اِبْهَارَ اللَّيْلِ, the night reached its middle point.

REM. a. If the third radical of the root is و or ي, the *ninth* and *eleventh* forms take the shape أَفَعَّلَلَّ and أَفَعَالَلَّ; as اِجْدَوَى (for اِجْدَوَى, see § 167, 2, a) to stand or rest on the tips of the toes, اِرْعَوَى and اِحْوَوَى to be blackish brown or blackish green, اِرْعَوَى to refrain or abstain.

REM. b. According to some grammarians, the distinction between the *ninth* and *eleventh* forms is, that the *ninth* indicates permanent colours or qualities, the *eleventh* those that are transitory or mutable; as جَعَلَ يَحْمَارُ تَارَةً وَيَصْفَارُ أُخْرَى, it began to become red at one time and yellow at another. [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see *Hafāgī's* comm. on the *Durrat al-gawwās* (Const. A. H. 1299) p. 50 *seq.*]

60. The tenth form (اسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ا is necessary, according to § 26 (compare § 51, rem.), and the fetha of the first radical is thrown back upon the ت of است.

61. The tenth form converts the factitive signification of the fourth into the reflexive or middle. E.g. اسْلَمَ to give up, deliver over, اسْتَسْلَمَ to give oneself up; اَوْحَشَ to grieve or distress, اسْتَوْحَشَ to be grieved or sorry; اَعَدَّ to make ready, prepare, equip, اسْتَعَدَّ to get oneself ready, to be ready; اَخْلَصَ to yield up (something) wholly, اسْتَخْلَصَ to claim (something) for oneself, to take entire possession (of it); اَحْيَا to bring to life, to preserve alive, اسْتَحْيَا to preserve alive for one's own advantage; اسْتَجَابَ دُعَاؤُهُ He (God) answered, or accepted, his prayer, اسْتَجَابَ لَهُ he complied with his desire, or obeyed him, in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ to be lawful, اسْتَحَلَّ he thought that it was lawful (for himself to do); وَجَبَ to be necessary, اسْتَوْجَبَ he thought it was necessary (for him); اسْتَحْسَنَ to think him, or it, good or beautiful; اسْتَجَادَ to think it good or excellent; اسْتَخَفَّ to think it light, to think lightly of, or despise, one; اسْتَقْفَلَ to find it heavy, oppressive or troublesome, to think one a bore.

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. b), so A also the tenth. Hence **اِسْتَوْجَبَ** literally means *to make something necessary for oneself, to think it so or say it is so*; but **اَوْجَبَ** *to make it necessary for others, to think or say that it is so.*

63. The tenth form likewise often expresses the *taking, seeking, asking* for, or *demanding*, what is meant by the first. E.g. **عَفَرَ** *to pardon*, **اِسْتَغْفَرَ** *to ask pardon*; **سَقَى** *to give one to drink*, **اِسْتَسْقَى** *to ask for something to drink, to pray for rain*; **اَذِنَ** *to permit*, **اِسْتَأْذَنَ** *to ask permission*; **غَاثَ** *to help*, **اِسْتَغَاثَ** *to call for help*; **حَضَرَ** *to be present*, **اِسْتَحْضَرَ** *to require one's presence, to desire that he should be fetched.*

REM. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself.*

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. **اِسْتَقَامَ** *to stand upright*, lit. *to hold oneself upright*; **اِسْتَكَانَ** *to be humble*, lit. *to make oneself humble, to conduct oneself humbly*; **اِسْتَحَقَّ** *to be worthy of, to deserve*, lit. *to cause something to be due to oneself as a right or desert* (**حَقٌّ**); **اِسْتَحْيَا** *to be ashamed*, lit. *to make oneself ashamed* (**حَيِيٌّ** *to be ashamed*).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E.g. **اِسْتَوْلَى** *to make oneself master* (**وَلَىٌّ**) *of a thing, to take possession of it*; **اِسْتَوْزَرَ** *to appoint one as deputy, successor, or caliph* (**خَلِيفَةٌ**); **اِسْتَعْمَلَ** *to appoint one as wēzīr* (**وَزِيرٌ**), *governor* (**عَامِلٌ**), or *judge* (**قَاضٍ**).—Further, **اِسْتَحْجَرَ** *to become like* (lit. *to make itself like*) *stone* (**حَجَرٌ**); **اِسْتَتَيْسَتِ الْعَنْزُ** *the she-goat became like a he-goat* (**نَاقَةٌ**); **اِسْتَنَوَّقَ الْجَمَلُ** *the he-camel became like a she-camel* (**تَيْسٌ**);

A *بَارِضًا يَسْتَبِيرُ* *the kite in our country becomes a vulture*
(نَسْرُ), *our geese are all swans*).

REM. The tenth form is probably the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *سَفَعِل*, *مُفَعِّلًا*, and its passive *سَفَعِلَ*, *إِمْلَعِلًا*, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps *سَلَقَى* to throw down flat on the back, *سَقَلَبَ* to dash to the ground, and *سَلَعَفَ* to swallow, with one or two more, may be regarded as traces of the form *سَفَعَلَ*, since they are nearly identical in meaning with *أَلَقَى*, *أَقْلَبَ*, and *أَلْعَفَ* (IV. of *لَقَى*, *قَلَبَ*, and *لَعَفَ*). If so, *سَلَقَى*, which has the same signification as *سَلَقَى*, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. *أَجْدُوذَى* to bear oneself erect (*جَذَا* do.); *أَحْدُوذَبَ* to be arched, curved, or humped (*حَدَبَ* do.); *أَحْلُوذَكَ* to be jet black (*حَلَكَ* do.); *أَحْلُوذَى* to be sweet (*حَلَوَ* do.); *أَخْشُوذَنَ* to become very rough (*خَشَنَ* to be rough); *أَخْضُوذَرُ* to become blackish brown or blackish green (= *أَخْضَرَ*), to become soft or tender (*خَضَرَ* do.); *أَخْضُوذَلُ* to become moist (= *أَخْضَلَّ*); *أِعْرُوذَى* to ride on a horse without a saddle (*عَرَى* to be naked); *أِعْشُوذَبَ* to be covered with luxuriant herbage (*عُشِبَ*); *أِعْصُوذَبَ* to be gathered together (*عَصَبَ* do.); *أَغْدُوذَنَ* to be green and rank (of a plant), to be long and thick (of the hair).—XIII. *أَخْرُوذَ* to be long or last long, to go quickly (rad. *خَرَطَ*); *أَجْلُوذَ* to last long (rad. *جَلَدَ*); *أَعْلُوذَ* to be heavy (*عَلَدَ* to be hard); *أِعْلُوذَ* to cling or adhere to firmly, to mount a camel dark, to be obscure (rad. *سَحَكَ*); *أَحْلَنْتَكَ* to be jet black (*حَلَكَ* do.);

اعْلَنْتَكَ to be long and thick (of the hair, rad. علك); اِعْتَجَجَ to go A quickly (rad. عَجَج); اِقْعَنْسَسَ to have a hump in front (the reverse of اَحْدَوْدَبَ قَعَس do.). -XV. اِعْلَنْتَدَى to be stout and strong (عَلَد to be hard); اِحْبَنْطَى to be swollen or inflated, to be filled with rage (حَبَط do.).

REM. All these forms are habitually intransitive, but there are a few exceptions, as XII. اَعْرَوْرَى الْفَرَسَ he mounted the horse; B اَحْلَوْلَاهُ he found it sweet (but also اِحْلَوْلَى, it was sweet). -XV. اِسْرَنْدَيْتُهُ = اَعْلَوْتُهُ Ibn Doraid, *Kit. al-Isṭiḳāḳ*, p. 227.

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral (رُبَاعِيّ) verbs are formed in the following ways.

(a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَابَأ to C say *baba* (*papa*), غَرَّغَرَ to gurggle, وَسَوَسَ to whisper, زَلَّزَلَ to shake, حَمَحَمَ to neigh, غَمَغَمَ to bellow, to shout, خَشَخَشَ to make rustle or rattle.

(b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a triliteral verbal form. E.g. شَمَخَرَ to be proud (شَمَخَ to be high); شَمَعَلَ to be scattered; شَمَعَ جَمَهَرَ to collect (compare جَمَّ and جَمَعَ); زَحَلَفَ to roll along D (زَحَفَ to advance slowly), to drive back (زَحَلَ to withdraw, to retire); سَبَسَ to hasten (perhaps connected with نَبَسَ); خَلَبَسَ to deceive with soft words = خَلَبَ; جَلَمَطَ to shave the head جَلَطَ; زَحَوَلَ to make retire (زَحَلَ to retire).

(c) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ to put stockings (جَوْرَبَ, Pers. كُورَبَ) on one; جَلَبَبَ to put on one the garment called جَلَبَابَ; قَلَنْسَوَةَ قَلَنْسَى and قَلَنْسَى to put on one the cap called قَلَنْسَوَةَ;

- A قَطَرْنَ to pitch, from قَطِرَانٌ pitch; تَمَنَطَقَ to put on a girdle (مَنْطَقَةٌ); تَمَدَّرَعَ to put on trousers or drawers (سَرَاوِيل, Pers. شَلَوَار); تَمَدَّرَعَتْ to wear a مِدْرَعَةٌ or tunic; تَمَنَدَلَتْ to wipe one's fingers with a napkin (مَنْدِيل mantile); تَمَسَكْنَ to affect lowliness or humility, to abase oneself (مَسْكِينٌ lowly, humble, poor); تَمَذَّهَبَتْ to follow a sect (مَذْهَبٌ); تَمَعَّدَتْ to assimilate oneself (in dress, etc.) to the tribe of Ma'add
- B مَعَدَّةٌ); تَلَمَّدَ to become a pupil or disciple (تَلْمِيذٌ, Heb. תַּלְמִיד); تَفَلَّسَفَ to philosophize (from فَيْلَسُوفٌ, φιλόσοφος); بَيَّطَرَ to practise the veterinary art or farriery (بَيَّطَارٌ a farrier, ιππίατρος).

(d) They are combinations of the most prominent syllables or letters in certain very common formulas. E.g. بَسَمَ اللّٰهَ to say بِسْمِ اللّٰهِ (in the name of God); حَمَدَ اللّٰهَ to say الْحَمْدُ لِلّٰهِ (praise belongs to God); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ (there is no power and no strength save in God); فَذَلِكْ to cast up an account, saying فَذَلِكَ كَذَا وَكَذَا this then is so and so much.

68. The derived forms of the quadriliteral verb are three in number.

فَعَلَّلَ I.
أَفْعَلَّلَ IV. أَفْعَلَّلَ III. تَفَعَّلَلَ II.

69. The first form of the quadrilaterals corresponds in formation and conjugation to the second form of the trilaterals, and is both D transitive and intransitive in signification. E.g. شَمَّلَ to gather ripe dates, also to be active or nimble; شَمَّرَعَ to pluck unripe dates; دَحَرَجَ to roll; زَهَرَجَ to laugh much; هَرَوَلَ to run quickly.

70. The second form agrees in formation and signification with the fifth of the trilateral verb. E.g. تَجَلَّبَبَ to put on or wear a جَلَبَاب; تَدَحَّرَجَ to roll along; تَسَلَّطَنَ to make oneself sultan (سُلْطَانٌ), to act as if one were sultan, to lord it over another; تَشَيَّطَنَ to act like a devil (شَيْطَانٌ, شَيْطَان).

71. The *third* form of the quadriliteral verb corresponds to A the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَ to open (of a flower), to bloom or flourish; اِحْرَنْجَمَ to be gathered together in a mass or crowd; اِحْوَنْصَلَ to puff out its crop (of a bird); اِسْلَنْطَعَ to lie on one's face, stretched on the ground; اِسْلَنْقَ to lie on one's back; اِثْعَنْجَرَ to flow.

72. The *fourth* form of the quadrilaterals, which answers to B the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِدْثَمَّرَ to be very dark; اِشْمَخَّرَ to be very high or proud; اِضْمَحَلَّ to vanish away; اِسْبَطَرَ to lie stretched out on one's side; اِشْمَعَلَّ to make haste, to be scattered or dispersed; اِبْذَعَرَ to be scattered or dispersed; اِقْشَعَرَ and اِشْمَازَّ to shudder with horror; اِطْبَأَنَّ to be at rest (from طَبَأَنَّ to lean back); اِحْزَأَلَ to rise high; اِشْرَأَبَّ to raise the head and stretch out the neck; اِصْمَأَلَ to be very hard.

3. *The Voices.*

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعَلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعِلَ and فَعَلَّ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ to become green, nearly اِحْضَرَّ or اِحْضَوُضَرَ; صَلَحَ to be good, right, in order, = صَلَحَ; فَسَدَ to be bad, wrong, in disorder, = فَسَدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

- A **74.** The passive is especially used in four cases; namely (*a*) when God, or some higher being, is indicated as the author of the act; (*b*) when the author is unknown, or at least not known for certain; (*c*) when the speaker or writer does not wish to name him; (*d*) when the attention of the hearer or reader is directed more to the person affected by the act (*patiens*, the patient), than to the doer of it (*agens*, the agent).

- REM. The active voice is called by the Arab grammarians
- B **صِيغَةُ الْفَاعِلِ** *the mould or form of the agent*, **بِنَاءُ الْفَاعِلِ** *the build of the agent*, **فِعْلُ الْفَاعِلِ** *the action of the agent*, **بَابُ الْفَاعِلِ** *the category of the agent*, **فِعْلُ الْمَبْنِيِّ (الْمَصْوَغِ) لِلْفَاعِلِ** *or عَلَى الْفَاعِلِ, the action (or verb) put into that form of which the agent is the subject.* The passive voice is in like manner called **صِيغَةُ فِعْلِ مَا تَمَّ يُسَمَّرُ** *the mould or form of the patient, etc.*; also **فِعْلُ مَا تَمَّ يُسَمَّرُ**
- C **فَاعِلُهُ** *the doing, or being done, of that, whereof the agent has not been named, or, more shortly, مَا تَمَّ يُسَمَّرُ فَاعِلُهُ, though this latter is, strictly speaking, equivalent to **الْمَفْعُولُ الَّذِي تَمَّ يُسَمَّرُ فَاعِلُهُ**, *the patient whereof the agent has not been named, i.e. the passive subject.* The active voice is also shortly called **الْمَعْلُومُ** or **الْمَعْرُوفُ**, and the passive **الْمَجْهُولُ**, elliptical forms of expression for **فَاعِلُهُ** **الْمَعْلُومُ (الْمَعْرُوفُ)**, *the action of which the agent is known,**
- D **وَالْفِعْلُ الْمَجْهُولُ فَاعِلُهُ**, *the action of which the agent is unknown.* These terms, **الْمَعْرُوفُ** or **الْمَعْلُومُ** and **الْمَجْهُولُ**, are also used to designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as **مَرِضٌ** *to be sick*, **نَامَ** *to sleep*), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ*, *intransitive verbs*, or *الْأَفْعَالُ اللَّازِمَةُ*, *verbs that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive*.

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

REM. a. The names *Preterite* and *Future*, by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or Imperfect has, in and of itself, no reference to the temporal relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (الْمَاضِي), the present (الْحَالُ or الْحَاضِرُ), and the future (الْمُسْتَقْبَلُ), the first of D which they assign to the Perfect and the other two to the Imperfect.

REM. b. On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

A **79.** Of these moods the first is common to the perfect and imperfect states ; the second and third are restricted to the imperfect ; the fourth, or imperative, is expressed by a special form ; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

B **80.** Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

6. *The Numbers, Persons, and Genders.*

C **81.** There are three numbers, the *Singular* (الْفَرْدُ, or الْوَاحِدُ), the *Dual* (التَّثْنِيَّةُ or اَلْمُتَنَّى), and the *Plural* (الْجَمَاعُ, الْجَمْعُ, or اَلْمَكْتَبَرُ); and likewise three persons, the *speaker* (first person), اَلْمُتَكَلِّمُ, the individual *spoken to* (second person), اَلْمُخَاطَبُ, and the individual *spoken of* (third person), اَلْغَائِبُ (the absent). The genders are two, namely the *masculine* (اَلْمَذَكَّرُ) and the *feminine* (اَلْمَوْثَنُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatae (y'y) in the former class ; the verbs which have ʾ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

REM. A verb which contains one of the two letters و or ی is A called **فَعْلٌ مُعْتَلٌّ**, a *weak verb*, as opposed to **فَعْلٌ سَالِمٌ**, a *verb that is free from defect, a sound verb*. A verb which has أ for one of its radicals, or which belongs to the class med. rad. gemin. (y"y), is designated by the special term **فَعْلٌ صَحِيحٌ**; but some grammarians treat **صَحِيحٌ** and **سَالِمٌ** as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.**

B

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [مُضَمَّرٌ, ضَمِيرٌ: see § 190, f.] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مُتَّصِلٌ], that is C *prefixed* or *suffixed*. The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D the verb are also in part *prefixed*.

REM. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

* The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.**Singular.*

	Masc.	Common	Fem.
3 p.	هُوَ <i>he.</i>	...	هِيَ <i>she.</i>
2 p.	أَنْتَ <i>thou.</i>	...	أَنْتِ <i>thou.</i>
1 p.	...	أَنَا <i>I.</i>	...

B

Dual.

3 p.	...	هُمَا <i>they two.</i>	...
2 p.	...	أَنْتُمَا <i>ye two.</i>	...
1 p.	...	...	...

Plural.

3 p.	هُمْ <i>they.</i>	...	هِنَّ <i>they.</i>
2 p.	أَنْتُمْ <i>ye.</i>	...	أَنْتُنَّ <i>ye.</i>
1 p.	...	نَحْنُ <i>we.</i>	...

C

REM. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and*, the affirmative لَ, *certainly, surely*, or the interrogative أ, the vowel of the ه may either be dropped or retained; as وَهُوَ or وَهُو, وَفِي or وَفَى, لَّهُوَ or لَهُو, أَهِيَ or أَهَى.

D

REM. *b.* The second syllable of أَنَا is regarded as short by the old poets (و), except in pause, where we find both أَنَا (و-) and أَنَّهُ*. Compare the Æthiopic *änd*, which, in combination with the enclitic particle *sä*, becomes *änsä*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, اِنَّ, اِنْ, اَنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَإِنْدَا or هَإِنْدَا here I am (هَإِنْدَا, *eccome*), for هَا أَنَا ذَا.

The form اَنَّ is said also to occur.

* But أَنَا, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. c. Older forms of **هُم** and **أَنْتُمْ** are **هُمَر** and **أَنْتُمَر**, used in A poetry, and also in the *wasl* (§ 20, d, and § 23, rem. c). [Though written defectively this terminal *u* is commonly scanned as a long vowel.]

REM. d. For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 seq.

2. *Suffixed Pronouns, expressing the Nominative.*

B

Singular.

Masc.	Common	Fem.
3 p. . . .	. . .	هِيَ <i>she</i> .
2 p. تَ <i>thou</i>.	. . .	تِ (يَ، يِنَ) <i>thou</i> .
1 p. . . .	أَ <i>I</i>.	. . .

Dual.

3 p. لَ (أَنِ، أَنِ) <i>they two</i>.	. . .	تَا (أَنِ، أَنِ) <i>they two</i> .
2 p. . . .	تُمَا (أَنِ، أَنِ) <i>ye two</i>.	. . .
1 p. . . .	. . .	. . .

C

Plural.

3 p. هُوَا (وُنَ، وُنَ) <i>they</i>.	. . .	نَ <i>they</i> .
2 p. تُمُوا (وُنَ، وُنَ) <i>ye</i>.	. . .	تُنْ (نَ) <i>ye</i> .
1 p. . . .	أَ <i>we</i>.	. . .

REM. a. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. b. The suffix of the 1st pers. plur. is sometimes shortened **نَ** in poetry (*nā*) and written defectively, **نَ**.

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

Masc.	Common.	Fem.
3 p. هِ <i>he</i>.	. . .	هِيَ <i>she</i> .
2 p. . . .	تَ <i>thou</i>.	. . .
1 p. . . .	أَ <i>I</i>.	. . .

A	<i>Dual.</i>		
	Masc. •	Common.	Fem.
3 p.	ي they two.	...	ت they two.
2 p.	...	ت ye two.	...
1 p.
<i>Plural.</i>			
3 p.	...	ي they.	...
2 p.	...	ت ye.	...
1 p.	...	ن we.	...

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians **حُرُوفُ الْمُضَارَعَةِ**, and are comprised in the mnemonic word **أَنْتِىَ** or **نَاتِىَ**.

C REM. *b.* The prefix of the third person plural of the Imperfect is **ي** for both genders. But the grammarians cite some rare cases where, in the fem., **ي** is replaced by **ت**, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the *Ḳorān*, *Sūra* xlii. 3, a reading **تَتَفَطَّرْنَ** for **يَتَفَطَّرْنَ** is recorded. This must be explained as due to false analogy from the sing. In the Heb. **הִקְטִילָהּ** the false form has become the rule.

90. Of the two fêthas with which the first and third radicals of a verb are always pronounced (**قَتَلَ**, **فَرِحَ**), the former is rejected after prefixed pronouns, as **يَقْتُلُ**; the latter before suffixed pronouns beginning with a consonant, as **قَتَلْتُ**. When the suffix begins with a vowel, that vowel takes the place of the fêtha, D as **قَتَلْتُمْ**.

REM. *a.* When the third radical is **ت**, it unites in pronunciation with the **ت** in some of the suffixes. In such cases only one **ت** is written, and the union of the two is denoted by the têsîdîd. Thus from **ثَبَّتَ**, to stand firm, we get **ثَبَّتْ**, **ثَبَّتُمْ**, for **ثَبَّتَتِ**, **ثَبَّتْتُمْ**. See § 14, c, rem. *b.*

REM. *b.* When the third radical is one of the letters **ث**, **ذ**, **ز**, **ض**, **ط**, it may unite in pronunciation with the **ت** of the suffixes, so as to form a double **ت**, but it is nevertheless retained in writing.

To indicate the assimilation, the ت takes tèsdid, and the gèzma, A with which the third radical ought properly to be marked, is omitted.

Thus, عَبَدْتُ for عَبَدْتُ, *I have served*; رَبَطْتُ for رَبَطْتُ, *thou hast bound*; أَخَذْتُ for أَخَذْتُ, *ye have taken*. On this assimilation see § 14, c.

REM. c. When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèsdid; as آمَنَ *they* (women) *believed*, آمَنَّا *we believed*, for آمَنُ and آمَنَّا.

REM. w. For a view of the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 seq.

b. FORMS OF THE TENSES AND MOODS.

B

91. When the second radical of the Perfect has *fètha*, it may take either *damma* or *kèsra* in the Imperfect; as قَتَلَ *to kill*, يَقْتُلُ; كَتَبَ *to write*, يَكْتُبُ; ضَرَبَ *to strike*, يَضْرِبُ; جَلَسَ *to sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze*, يَعْطُسُ and يَعِطُسُ; سَمَطَ *to remove the hair by scalding*, يَسْمُطُ or يَسِمُطُ; رَكَزَ *to stick upright into the ground*, يَرْكُزُ.

C

REM. a. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètha* of the Perfect; as فَعَلَ *to do*, يَفْعَلُ; قَطَعَ *to cut*, يَقْطَعُ; مَنَعَ *to hinder*, يَمْنَعُ; بَرَأَ *to create*, يَبْرَأُ; سَأَلَ *to ask*, يَسْأَلُ; ذَهَبَ *to go away*, يَذْهَبُ; لَحَظَ *to look at*, يَلْحَظُ; طَرَحَ *to throw*, يَطْرَحُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ *to perceive, know*, يَشْعُرُ; قَعَدَ *to sit*, يَقْعُدُ; طَعَنَ *to trans pierce*, يَطْعَنُ; زَعَرَ *to say*, يَزْعُرُ; طَلَعَ *to ascend*, يَطْلُعُ; صَلَحَ *to be sound, right, good*, يَصْلُحُ; بَلَغَ *to attain to, reach*, يَبْلُغُ; نَفَخَ *to blow*, يَنْفُخُ; شَخَبَ *to flow*, يَشْخَبُ; رَجَعَ *to return*, يَرْجِعُ; نَزَعَ *to draw or pull away*, يَنْزِعُ; شَخَرَ *to bray*, يَشْخَرُ. Some verbs have two

A forms; as نَعَى to croak, يَنْعَى; مَنَحَ to give as a present, يَمْنَحُ; نَكَحَ to marry, يَنْكِحُ; نَطَحَ to butt, يَنْطَحُ; سَلَخَ to flay, يَسْلُخُ; دَبَغَ to tan, يَدْبُغُ; صَبَغَ to dye, يَصْبُغُ; فَرَّغَ to be at leisure, to have done with, يَفْرِغُ; and even three, as نَحَتَ to cut or hew, يَنْحِتُ; رَجَحَ to incline (of a scale of a balance), يَرْجَحُ; نَبَغَ to gush out, يَنْبُغُ.

B REM. b. Verbs of the form فَعَلَ denoting superiority, فَعَلَ أَلْدَأَلَ عَلَى الْغَلْبَةِ (see § 43, a), always have *damma* (the grammarian *el-Kisā'i* alone admitting *fetha* with a guttural), as شَعَرَ he excelled him in composing poetry, يَشْعُرُهُ; فَخَرَ he surpassed him in glory, يَفْخُرُهُ; unless they be primæ rad. و, med. rad. ي, or tert. rad. ي, when they take *kèsra*, as وَعَدَهُ he outbid him in promising, يَعِدُهُ; خَارَهُ he excelled him in goodness, يَخِيرُهُ; رَمَاهُ he surpassed him in shooting with arrows, يَرْمِيهِ.

C REM. c. Excessively rare are cases like رَكَنَ to incline to, lean upon, يَرْكُنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكِنُ. See § 175, rem. b.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fetha*; as عَلِمَ to know, يَعْلَمُ; شَرِبَ to drink, يَشْرَبُ; حَزِنَ to be sorrowful, يَحْزَنُ; مَرَضَ to be sick, يَمْرُضُ; سَلِمَ to be safe, يَسْلَمُ.

REM. a. A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ to think or suppose, يَحْسِبُ or يَحْسَبُ; نَعِمَ to be green and flourishing, يَنْعَمُ; بَنَسَ to be in distress or poverty, يَبْنَسُ or يَبْنُسُ. See also §§ 142 and 146.

REM. b. Very rare are cases like حَضَرَ to be present, يَحْضُرُ; رَكِنَ to incline to, lean upon, يَرْكِنُ; فَضَلَ to be in excess, abound, يَفْضُلُ; نَعِمَ to be affluent, comfortable, يَنْعَمُ; بَرَى to be clear, quit,

or *innocent of*, يَبْرَأُ or يَبْرَأُ. The most common example of this kind A is a verb med. وَ, viz. مَاتَ, *to die* (for مَوَتَ, 1st p. sing. Perf. مِتَّ), يَمُوتُ.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *damma*, that vowel is retained in the Imperf.; as حَسَنَ *to be beautiful*, يَحْسُنُ; شَرَفَ *to be high, noble*, يَشْرَفُ; بَلَدَ *to be dull or stupid*, يَبْلُدُ.

REM. With the above forms compare the Heb. יִשְׁלַח, יִכְתֹּב, B יִבְדֹּב. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִכְסֶה, יִבְדֹּב, whereas in Arabic instances like لَبِثْتُ *I became wise*, ذَمِمْتُ *I became ugly*, شَرَرْتُ *I became bad*, أَشَرْتُ, أَدُمْتُ, أَلَبْتُ, are very rare. Some authorities admit the forms أَشَرْتُ, أَدُمْتُ, أَلَبْتُ.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter. C

REM. a. In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see § 77, rem. a). If we look upon the root قَتَلَ as primarily conveying the abstract idea of “killing,” we may regard قَتَلْتُ as meaning “killing-of-me” (i.e. done by me), “my killing,” — “I have killed;” and أَقْتُلُ as meaning “I-killing,” — “I am killing.”

REM. b. In the Imperf. the pronominal *prefixes* mark the state D or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. تَكْتُبُ is sufficiently distinguished from the 3d pers. sing. masc. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ.

* [Anbārī, *Nozhat el-alibbā* p. 459 states from personal observation in Yemèn and Hīgāz that in some dialects every verb فَعَلَ makes يَفْعُلُ and يَفْعُلُ.—De G.]

- A REM. c. In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except *ي*, save in the case where the next consonant has *damma* (verbs med. *و*). That is, one must not say *أَقُومُ*, *تَقُومُ*, *إَقُمْ* for *أَقُومُ* etc. nor *يَعْلَمُ* for *يَعْلَمُ*; but on the other hand the pronunciation *نَعْبُدُ* and *نَسْتَعِينُ* in Sūra i. 4, and *إَعْبُدْ* in Sūra xxxvi. 60 are recognized as legitimate dialectic variations of the usual *نَعْبُدُ* etc. In one case, *إِخَالُ* for *أَخَالُ*, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix *ي* (*يَعْلَمُ*). Dialectically, too, the vowel of the prefix might be assimilated to a following *damma*, as in *نَعْبُدُ* for *نَعْبُدُ*.
- B
- C

95. The *Indicative* of the Imperf. is distinguished by the third radical having *damma*, the *Subjunctive* by its having *fèth*; as Indic.

- C *يَكْتُبُ*, Subj. *يَكْتُبُ*. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as *يَكْتُبْ*; whence it is sometimes called the apocopated Imperfect.

REM. a. The *damma* and *fèth* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *damma* and *fèth* of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus.

Hence the technical name of the Imperf., *الْمُضَارِعُ*, because it

- D resembles the noun. [The Indicative is called *الْمَرْفُوعُ*, the Subjunctive *الْمَنْصُوبُ*, and the Jussive *الْمَجْزُومُ*.]

REM. b. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form *يَقْتُلْ* in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indic. which end in *ن* and *نَ* reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتَ.

97. The *Energetic* is formed by adding the termination نَ or نْ (called by the grammarians اَلْمَوْكَّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in \bar{i} or \bar{a} , the fêṭha of نَ or نْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِينَ, تَكْتُبِي, from تَكْتُبِي; يَكْتُبِينَ, يَكْتُبِي, from يَكْتُبِي; etc. In the dual, the first fêṭha of نَ is absorbed by the لَ B the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِ, يَكْتُبَا, from يَكْتُبَا. In the 2d and 3d pers. plur. fem. the fêṭha of the verb unites with the initial fêṭha of نَ into a long \bar{a} , and in consequence the second fêṭha of نَ becomes kèsra: يَكْتُبَانِ (ي) from يَكْتُبِينَ (ي).

REM. a. The syllable نَ of the second Energetic is appended only to those persons which have, in the first Energetic, a short vowel before نَ; and not to the dual, because its forms would then C coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نُنْ (يَكْتُبُنُنْ) was disagreeable to the ear.

REM. b. Before an *Elifu 'l-waṣl* (§ 19) the *n* of the termination نَ is rejected (§ 20, rem. c), as لَا تُبِينُ الْفَقِيرَ, *despise not the poor*, for تَهْنُنْ, from أَهَانَ, IV. of هَانَ.

REM. c. The syllable نَ is often written لَ and pronounced D in pause لَ. Compare the Hebrew Energetic or Cohortative in הָלַךְ, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ) *the order or command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fəṭḥa* or *kəṣra*, this vowel is *kəṣra*; when with *ḍamma*, it is *ḍamma*. E.g. أَكْتُبُ, اِضْرِبْ, اِفْعَلْ.

REM. a. Regarding the elision of the prosthetic vowel (i), see § 19, b; and on the orthography *ا* and *إ*, in cases where that elision does not take place, § 19, rem. d.

REM. b. *Fəṭḥa* is never employed as a prosthetic vowel.

- B REM. c. As an Imperative the Arabs also use the indeclinable form قَتَالِ, as حَضَارِ *be present!* حَذَارِ *beware!* نَزَالِ *alight!* سَمَاعِ *listen!* تَرَاكِ *let alone!* دَبَابِ *creep along!* نَعَا *announce the death of—!* from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קָמַחַל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכֹר *remember!** In quadriliterals this form is very rare, the only examples mentioned being
- C قَرَقَرِ = قَرَقَرُ بِالرَّعْدِ *let thy thunder crash*, and عَرَعَارِ *come and play the game called 'ar'ara*. Occasionally it seems to take its meaning from one of the derived conjugations, as دَرَاكِ خَرَاكِ *bring out!* دَرَاكِ *overtake!* = أَخْرِجُوا, أَدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

- D [REM. The common phrase اِضْرِبْ عُنُقَهُ *strike off his head*, is sometimes pointed without *tənwin* (اِضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَثْنِيَّةٌ عَلَى) اَتَتَوَكَّدِ, cf. vol. ii. § 35, a, rem. b) in addressing a single person. Similarly Kor'ān l. 23, اَلْقِيَا with a various reading اَلْقَيْنِ.—De G.]

* [And again the phrase عَقَقْتُ عَقَاقِ Tab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.*

A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*, and the *second* radical *kèssa*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fètha*.

REM. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fètha* in all the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètha* in the *fifth* and *sixth* forms, with *kèssa* in the rest.

C

REM. The Imperfects of the ninth and eleventh forms, *يَقْتُلُ* and *يَقْتُلُ*, are contractions for *يَقْتُلُ* and *يَقْتُلُ*. This may be seen from the Jussives *يَقْتُلْ* and *يَقْتُلْ*, and the Imperatives *اقْتُلْ* and *اقْتُلْ*. See §§ 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *fètha*.

105. The characteristic *ëlif* of the fourth form disappears when D another letter is prefixed; as *يُقْتَلُ*, not *يُاقْتَلُ*, from *أَقْتَلُ*.

[REM. But we find *قَدَرُ مَوْثِقَاةٍ*, a pot set on the fire, and also *يُوَثِّقِينَ*, Sibawèih, i. 9, l. 21, where the *أ* is treated like the *•* of *يَهْرِيقُ*, § 118, rem. b.—De G.]

106. The ninth and eleventh forms were originally *أَفْعَلَنَّ* and *أَفْعَالَنَّ*. But, by a rule of the language (see § 120), if the last radical

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tèsdid*; e.g. *اَصْفَرَّ* for *اَصْفَرَّ*, *يَصْفِرُ* for *يَصْفِرُ*. If the last radical has no vowel, the word remains uncontracted; as *اَصْفَرَّتْ*, *يَصْفِرُ*, *اَصْفَرُّ* (see § 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. *a.* The Imperfects Pass. of the first and fourth forms are identical.

B REM. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèṭha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *ḍamma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form *تُقْتَلُ*; and hence in the Pass. of the sixth, *تُقْتَلُ*.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the *fèṭha* of the first radical changed into *ḍamma*, but also the *fèṭha* of the characteristic *ت* (which expresses the reflexive idea of these forms); e.g. *تُقْتَلُ*, *تُقْتَلُ*. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic *ت*, pronounced with *ḍamma*, but also the prosthetic *ḥlif*; e.g. *اُتُقْتَلُ*, *اُتُقْتَلُ*, *اُتُقْتَلُ*. Compare § 98 and rem. *a.*

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

111. When the verbal root begins with *ش*, *س*, *ز*, *ذ*, *د*, *ج*, *ث*, *ت*, the characteristic *ت* of the fifth and sixth forms occasionally (in the *Ḳor'an* frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic *ḥlif*, when they happen to commence with two consonants (compare § 54). E.g. *اِزْنُ*, *اِدَارًا*, *اِدَاتَر*, *اِنَاقَل*, *اِنَاتَاع*.

تَسَاطَ، تَزَيَّنَ، تَدَارَأَ، تَدَثَّرَ، تَنَاقَلَ، تَتَابَعَ، for أَطْبَرَ، أَشْمَرَ، أَشَمَعَ، أَسَاطَ، A
يَتَزَكَّى، يَتَذَكَّرُ، يَطْهَرُ، يَصْدُقُ، يَزْكَى، يَذْكُرُ، يُطَيِّرُ، تُشْمَرُ، تُسَمِعُ
يُطَيِّرُ، يَتَصَدَّقُ. The language in its later stages admits this in all
verbs of the fifth and sixth forms, merely rejecting the vowel of the
preformative تَ ; as تَنَفَّسَ for اتَّنفَسَ, *to take breath*.

REM. See § 48, rem. *b*, and compare such Hebrew forms as
הִצְבִּיר, הִצְבִּירָה, הִצְבִּירָה; *Comp. Gr.* p. 110 seq.

112. The تَ of the fifth and sixth forms is sometimes omitted B
in those persons of the Imperf. Act. to which تَ is prefixed (2d pers.
sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g.
تَتَقَدَّمُونَ، تَتَبَاعَدُ، تَتَحَمَّلُ، تَتَكَبَّرُ، for تَقْدُمُونَ، تَبَاعَدُ، تَحْمِلُ، تَكْبُرُ
[and necessarily تَتَابِعُ for تَتَابَعُ (*Flück* i. 130)—De G.]. These
shortened forms are sufficiently distinguished by the fethas of the
prefixed تَ and of the second radical from the same persons in the
active voice of the second and third forms (تُبَاعَدُ، تُكَبِّرُ); and by
the fetha of the prefixed تَ from the same persons in the passive of C
the second and third forms (تُبَاعَدُ، تُكَبَّرُ).

113. Verbs of which the first radical is أ، و، ر، ي، ل، or ن, have
no seventh form in classical Arabic, but use the fifth or eighth, or the
passive of the first, instead. In the (so far as we know) solitary
example of the seventh form from a verb beginning with ن, —namely
انَّمَسَ, *to lie concealed*,—the characteristic ن is united by tèsdid to
the first radical.

REM. *a*. Some grammarians regard انَّمَسَ as being of the eighth D
form, by assimilation for انْتَمَسَ.

REM. *b*. In modern Arabic such forms as انْأَطَرَ، انْأَخَذَ (*Kamil*,
p. 569, note i.), انْوَلَدَ، انْوَجَدَ، انْصَرَفَ، انْزَعَجَ, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh
form often unites with it into مَر; as انْمَحَقَ or انْمَحَقَ from مَحَقَ,

A **إِنْمَلَسَ**, **مَعَطَ** from **إِمْعَطَ** or **إِنْمَعَطَ**, **مَحَا** from **إِمْحَى** or **إِنْمَحَى**
مَلَصَ from **إِمْلَصَ** or **إِنْمَلَصَ**, **مَلَسَ** from **أَمْلَسَ**.

REM. These forms are sometimes assigned to the eighth form ;
 امْتَرَطَ for امْتَحَى, امْتَحَى for امْحَى, امْتَحَقَ for امْتَحَقَّ, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into ت, with the initial ث into ث or ث. E.g. اتَّبَعَ, from تَبَعَ; اِثَّارٌ or اِثَّارٌ, from اِثَّارٌ, from اِثَّارٌ; اِثَّارٌ or اِثَّارٌ, from اِثَّارٌ; اِثَّارٌ or اِثَّارٌ, from اِثَّارٌ; اِثَّارٌ or اِثَّارٌ, from اِثَّارٌ.

B REM. The same assimilation is sometimes extended to the letter س, as اسْمِعْ, for اسْتَمِعْ, from سَمِعَ.

116. If the first radical be **د**, **ذ**, or **ز**, the characteristic **ت** of the eighth form is changed into **د**, which unites with an initial **د** into **دّ**, and with an initial **ذ** into **ذّ** or **ذ**. E.g. **اِزْدَجَرَ**, for **اِزْتَجَرَ**, from **زَجَرَ**; **اِزْدَادَ**, for **اِزْتَادَ**, from **زَادَ**; **اِدْرَكَ**, for **اِذْتَرَكَ**, from **دَرَكَ**; **اِدْرَى**, for **اِذْتَرَى**, from **دَرَى**; **اِدْعَى**, for **اِذْتَعَى**, from **دَعَا**; **اِدْخَرَ** or **اِذْخَرَ**, for **اِذْتَخَرَ**, from **دَخَرَ**; **اِدْكَرَ** or **اِذْكَرَ**, for **اِذْتَكَرَ**, from **دَكَرَ**; **اِدْرَعَ** or **اِذْرَعَ**, for **اِذْتَرَعَ**, from **دَرَعَ**.

REM. α. Whether the form with **د** or **ذ** is to be preferred, depends upon usage; for instance, **إِدْخَر** and **إِذْكَر** are preferable to **اَذْخَر** and **اِذْكَر**, but Lane gives in his *Lexicon* only **إِذْهَج**, **إِذْرَق**, and **إِذْرَى**. The unassimilated **اِذْذَكَر** is also said to occur, as well as

D اذدری.

REM. *b.* Some grammarians extend this assimilation to the letter *j*, as أَزَّانَ, for أَزْدَانُ, from زَانُ.

REM. c. The letter ت is sometimes changed into د after an initial ج; e.g. اَجْدَر, اَجْدَم, اَجْدَمَع, instead of the usual اَجْتَر, اَجْتَم, اَجْتَمَع, from جَر, جَم, جَمَع.

117. If the first radical be **ص**, **ض**, **ط**, or **ظ**, the characteristic **ا** is changed into **ط**, which unites with initial **ط** into **طط**, with initial **ظ** into **ظظ** or **ظط**, and occasionally with initial **ض** into **ضض**. E.g. **اِصْطَبَّحَ**, **اِطْرَدَ**, **اِطْبَحَ**; **صَلَّى**, **صَفَا**, **صَبَغَ**, from **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَلَى**; **اِطْلَمَ**, **اِطْلَمَ**, **اِطْلَمَ**; **طَلَبَ**, **طَعَنَ**, **طَرَدَ**, from **اِطْبَحَ**, **اِطْلَبَ**, **اِطْلَبَ**; **اِظْهَرَ**, **اِظْفَرَ**, **اِظْعَنَ**; **ظَارَّ**, from **اِظْهَرَ**, **اِظْفَرَ**, **اِظْعَنَ**; **اِضْطَجَعَ**, or **اِضْطَجَعَ**, from **ضَرَبَ**, **اِضْطَرَبَ**, or **اِضْطَرَبَ**; **ظَهَرَ**, **ظَفَرَ**, **ضَلَعَ**, **ضَرَّ**, from **اِضْطَلَعَ**, **اِضْطَلَعَ**, **اِضْطَرَّ**; **ضَجَعَ**.

REM. a. The letter **ص** sometimes assimilates the following **ط**; B as **اِصْطَبَّرَ**, **اِصْطَلَحَ**, **اِصْطَلَى**, **اِصْطَلَى**, etc.

REM. b. From **اِضْطَجَعَ** the form **اِطْبَحَ** also occurs.

[**117***. If the second radical be **ت** the characteristic **ت** of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel **ا** is unnecessary and disappears. Thus for **اِسْتَتَرَ** we may have **سَتَرَ** or **سِتَرَ**; Imperf. **يَسْتَرُ**, **يَسْتَرُ** or **يَسْتَرُ** or even **يَسْتَرُ** (with a furtive *kesra* to the first radical); Part. act. **مُسْتَرٍ** (**مُسْتَرٍ**); Inf. **سِتَارُ** (see § 202, U rem. a). Similar forms from verbs whose second radical is **د**, **ذ**, **ص** or **ط** occur (or are recorded as variants) in the *Qur'an* (*Sār*. x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. The Quadriliteral Verb.—Table IV.

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the trilateral (see §§ 69—72).

REM. a. The **ت**, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the trilateral (see § 112).

REM. b. As mentioned in § 45, rem. d, words like **هَرَقَ** (for **أَرَقَ**), *to pour out*, and **هَيَمَنَ**, *to believe*, are treated as quadrilaterals:

The latter is inflected exactly like قَطَرَ, but the former is irregular: Imperf. يَهْرِشُ, Imperat. هَرِّقْ, Nom. act. هِرَاقَةٌ, Perf. Pass. هَرِشَ. The form أَهْرَاقُ, Imperf. يَهْرِشُ, is also used.—The tenth form of طَاعَ, viz. اسْتَطَاعَ, to obey, is sometimes shortened into اسْطَاعَ or اسْطَاعَ, Imperf. يَسْطَاعُ or يَسْتِيعُ, and then converted into اسْطَاعَ, Imperf. يَسْطَاعُ. [Also, in verse, we find مُسْطَارٌ for مُسْطَارٌ.]

B 5. *Verbs of which the Second and Third Radicals are Identical.*—Table V.

119. These verbs are usually called *verba medix* or *secundæ radicalis geminatae* (لا"ي). The Arab grammarians name them اَلْفِعْلُ اَلْمُضَاعَفُ, the solid verb, or اَلْفِعْلُ اَلْمُضَاعَفُ, the doubled verb.

120. They differ from other strong verbs in two points.

(a) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèsdîd. E.g. فَرَّ to flee, for فَرَرَ; شَقَّ to split or cleave, for شَقَّقَ; مَسَّ to touch, for مَسَسَ; شَمَّ to smell, for شَمِمَ; حَبَّ to become dear (to one), for حَبَّبَ; لَبَّ to become wise or intelligent, for لَبَّبَ.

(b) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E.g. يَجِلُّ for يَجِلُّ, يَمْدُدُّ for يَمْدُدُّ, يَمْلُكُ for يَمْلُكُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as يَمْدُدُّ, يَقْرِرُ, تَبَيَّنْتُ, مَلِلْتُ, فَرَرْتُ.

REM. a. Transitive verbs of this class, of the form فَعَّلَ, have damma in the Imperfect, with the exception of six, which also admit kèsra; viz. بَتَّ to sever or separate entirely, make decisive or absolute, رَمَّ to repair, شَدَّ to make hard or firm, tie firmly, عَلَّ to

water (camels) a second time, نَمَرَ to spread abroad or divulge secretly, أَهَرَ to abhor, detest, Imperf. يَهْتُ or يَهْتُ, etc. One verb has only kèsra, viz. أَحَبَّ to love (instead of the common IV. أَحَبَّ), Imperf. يَحِبُّ.

REM. b. Uncontracted verbs of the forms فَعَلَ and فَعَّلَ sometimes occur; as صَكَكَ to be knock-kneed or weak in the hocks, مَشَشَ to have a swelling [splint] on the pastern (of a horse), أَلَلَ to smell badly, ضَبَّ to abound in lizards (ضَبَّ), لَجَحَ to be sore (of the eye), بَطَطَ to be curly, حَكَكَ to have its hoof worn at the edges (of a horse, etc.); لَبَّبَ to be wise or intelligent, دَمَرَ to be ugly, شَرَّرَ to be bad, فَكَكَ to be silly, in one's dotage, عَزَزَ to have narrow orifices of the teats (of a she-camel, ewe, etc.).

REM. c. Forms like فَرَرْتُ, مَدَدْتُ, ظَلَلْتُ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as, رَدْتُ, رَدُّنَ, for رَدَدْتُ, رَدَدُنَ, أَحَسْتُ for أَحَسَسْتُ, مَسْتُ for مَسَسْتُ (compare the Aramaic form פָּרַחַת for פָּרַחַת) [also يَقَرْنَ for يَقَرَّرْنَ, يَزِفْنَ for يَزِفَّرْنَ etc.*]. 2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (a) the diphthong عَي as قَصَيْتُ for قَصَصْتُ, اسْتَسَرَيْتُ for اسْتَسَرَرْتُ, a form which is not uncommon in the fifth conjugation, as تَسَرَيْتُ, تَلَعَيْتُ, تَقَضَّيْتُ, تَطَلَّيْتُ, تَلَعَيْتُ, for تَسَرَّرْتُ, تَطَلَّيْتُ, تَقَضَّيْتُ, (compare in the Hebrew Imperf. תִּסְפְּדִנָּה for תִּסְפְּדִנָּה); or (b) the long vowel אֵ, as مَدَّاتُ for مَدَدْتُ (compare in Hebrew סִפְּאָה, where $\bar{o} = \bar{a}$). The form described under 2 a is the usual one in modern Arabic, but in N. Africa ai becomes ī, as reddīt for رَدَّيْتُ. Such forms as أَحَسَيْتُ for أَحَسَسْتُ also occur.---Comp. Gr. p. 227 seq.

* [See De Goeje, *Gloss.* to Ibn al-Fakīh s.v. رَف.]

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fəṭḥa* or *kəṣra*; in those that have *u*, it may be any one of the three vowels. E.g. يَعْضُ or يَعَضُّ, يَمَلُّ or يَمَلِّ, for يَعْضُضُ, يَمَلْلُ; يَغْرِ or يَغْرِ, يَحِبُّ or يَحِبِّ, for يَغْرِزُّ, يَحِبِّبُّ, يَمُدُّ or يَمُدِّ, يَرُدُّ or يَرُدِّ, for يَمُدُّدُ, يَرُدُّدُ*.

B **122.** Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as اِفْرِرُوا, اِفْرِرَا, اِفْرِرِي. When the usual contraction takes place, the prosthetic *ê*lif is obviously no longer necessary, and therefore the Arabs say اِفْرُوا, فِرُوا, فِرِي—not اِفْرِي, اِفْرَا, اِفْرِي,—instead of اِفْرِي, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic *l*; e.g. اَمْدُدْ for اَعْضَضْ, اِفْرِرْ for اِفْرِرْ, مَدِّ for اَمْدَدْ.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رُدُّه (رُدِّه), عَضُّه (عَضِّه), but رُدَّهَا, عَضَّهَا, not رُدُّهَا, عَضِّهَا. In the *wasl* (§ 20) say رَدَّ الْقَوْمَ or رُدَّ الْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently فَرَّرَ, قَفَّرَ, اَفَرَّرَ, and اَفَرَّارَ, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

* [The uncontracted forms are said to belong to the dialect of Hîgâz, the contracted to that of Tamîm, *Faîk* ii. 566.—De G. Cf. Sîbawêih ii. 443.]

REM. In the Passive some of the Arabs substituted *kèsra* for A damma, as حَلَّ for حُلَّ (contracted from حُلِّلَ), whilst others gave the vowel of the first radical a sound between those of *kèsra* and damma (technically called *الإشمار*, giving the one vowel a scent or flavour of the other), as رُدَّ, سُدَّ, *riid-la*, *siid-la* (with the German *ü* or French *u*), instead of *rudla*, *sudla*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fetha* alone (§ 25, rem.). However, the uncontracted forms, B such as سَارَرَّ, قَاصَصَ, حَاجَجَ, شَاقَقَ, شَاحَحَ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُفَرِّرَارٌ, not unfrequently occur. Forms like فُورِرَّ, تُفَوِّرُ, and اِفْرِيرَارُ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أَذِلَّهُ for أَذِلَّهُ, أَقِلَّهُ for أَقِلَّهُ, the 1st pers. sing. Juss. of the fourth C form of ذَلَّ and قَلَّ.

C. THE WEAK VERB.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

(a) Those that have among their radicals a moveable *élif* or *hèmza*, the weakest of the gutturals. These are called *verba hèmzata*.

(b) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A REM. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a **و** or **ي** (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as **رَأَى**, **وَقَى**, **أَوَى**. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals*—(*Verba Hèmzata*).—Tables VI., VII., VIII.

B 130. These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primæ, mediæ, ultimæ radicalis hèmzata*). The following sections point out wherein they differ from the strong verbs.

131. If the *êlif* with hèmza and *gèzma*, at the end of a syllable (**إ**), be preceded by one of the heterogeneous vowels *çamma* and *kèsra*, it is converted, after the *çamma*, into **و** with hèmza (**ؤ**); after the *kèsra*, into **ي** with hèmza (**ئ**). Hence **بُرِئْتُ** for **بُرَأْتُ**, 1st pers. sing. Perf.

C Pass. of **يُؤْتِرُ** for **يُأْتِرُ**, 3d pers. sing. masc. Imperf. Pass. I. or IV. of **دَنُوتُ** and **شَنِتُ** for **دَنَأْتُ** and **شَنَأْتُ**, 2d pers. sing. masc. Perf. Act. of **دَنُوْ** and **شَنِيْ**, for **دَنَأْ** and **شَنَأْ** (see § 133).

132. The **و** and **ي** represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel*.

* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when *hèmza* is expressed by **ؤ**, **ئ** or by **ا** alone without a *kursi*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as **أ**. It is known

The *hèmza* is retained, not only to show their origin from *î*, but also to A remind us that the syllables *وْ* and *يْ* are not to be confounded in pronunciation with *وْ*, *û*, and *يْ*, *î*. The *ḍamma* and *kèsra* remain *short*, whilst *وْ* and *يْ* are pronounced like *î* itself; that is to say, at the commencement of a syllable, with the *spiritus lenis* between the preceding syllable and the vowel that accompanies the *hèmza* (as *دُنُوْ*, *dannu-'a*, not *dannu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as *سُنْتُتْ*, *ṣanī'-ta*, not *ṣanī-ta*).

REM. *a.* In modern Arabic, *hèmza* in the middle and at the B end of words has so completely disappeared, that *وْ* and *يْ*, when preceded and followed by vowels, become *و* and *ي*; except when the former has *ḍamma* (*وْ*) and the latter *kèsra* (*يْ*), as explained in §§ 133-4. The modern Arab also pronounces *وْ* and *يْ* like the long vowels *وْ* *û* and *يْ* *î*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the *hèmza* [تَخْفِيفُ الْهَمْزَةِ § 17, *b*, rem. *b*]; and hence the custom, at the present day, of resolving the verba C tert. rad. *hèmzatæ* into verba *tertie yā*, as *قَرَأَ* for *قَرَأْ*, to read, *قَرَأْتُ* for *قَرَأْتُ*. *يَقْرَأُ* for *يَقْرَأْ*. This change has already begun in Hebrew, and is almost universal in Aramaic.

that the people of the *Higāz* in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the *Ḳor'ān*, which was originally written down in the *Higāz* in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote *جاك*, *جيت*, *بوس* because they said *ba'usa*, *ġī'ta*, *ġā'ka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *ġī'ta*, *ġā'ka* and this was expressed, without touching the old consonants, by writing *جَاءَك*, *جِئْتُ*, *بَوُسْ*. Rules for writing *hèmza* as *وْ*, *يْ* or *ء* are therefore really rules for preserving the old guttural ' in cases where it was already lost or transformed by the first scribes of the *Ḳor'ān*.]

- A REM. b. The hêmza gèzmatum over و and ی falls away after an êlif hêmzatum, because of the impossibility of pronouncing it (§ 17, b, rem. b). Hence اَيْسِرْ, not اِئْسِرْ, Imperat. of اَسَرَ; اَيْدَنْ, not اِئْدَنْ, Imperat. of اَدِنَ; اَوْمَلْ, not اِؤْمَلْ, Imperat. of اَمَلَ; اَوْتِمَرَ, not اِئْتِمَرَ, 3d pers. sing. Perf. Act. VIII. of اَمَرَ; اَوْتِمِنَ, not اِئْتِمِنَ, 3d pers. sing. Perf. Pass. VIII. of اَمَنَ, all with êlif
- B conjunctionis (هَمْزَةُ الْوَصْلِ); اَوْمِنَ, not اِؤْمِنَ, 3d pers. sing. Perf. Pass. IV. of اَمِنَ; اِئْمَانُ, not اِئْمَانُ, Infin. IV. of اَمِنَ; اَوْتِرْ, not اِؤْتِرْ, 1st pers. sing. Imperf. Act. IV. of اَتَرُ, all with êlif separationis (هَمْزَةُ الْقَطْعِ).—When a word of this sort, beginning with the êlif conjunctionis, comes into the wasl, the êlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or فَ, and, it is usually rejected; as
- C وَاتِمَرُوا, (from اَيْتِ, Imper. of اَتَى to come), فَاتِمَرُوا, (from اَيْتِ, Imper. of اَتَى to come), فَاتِمَرُوا. In other cases it is retained, and the radical hêmza is left in its altered form (وِ, يُ); as فَاتْتَزَرَتْ *fā'tazarat*, اَلَّذِي اَتَتْنا *al-ladī a'tatnā*, اَلَّذِي يَقُولُ اَنْذَنْ *al-ladī yaqūlu 'aẓẓan*, اَلَّذِي اَوْتِمِنَ (also written اَلَّذِي اَتْتِمِنَ *al-ladī a'ttaminā*). In later times the pronunciation was softened in some of these cases by rejecting the hêmza and lengthening the preceding vowel; e.g. *al-ladī a'ttaminā*, *al-ladī a'ttaminā* (as if written اَلَّذِي اَتْتِمِنَ, اَلَّذِي اَتْتِمِنَ).
- D REM. c. اِ is always retained after fèṭḥa in the ancient language, as يَأْسِرْ; but in modern Arabic it passes into the êlif of prolongation, as يَأْكُلْ, يَأْمُرْ, for يَأْكُلْ, يَأْمُرْ. [And so even of old. in Mecca, Nöldeke *Gesch. d. Qorāns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. a) such variations as يَأْتِكُمْ for يَأْتِكُمْ Sūra xlix. 14.] Those who used the form تَعْلَمُ (see § 94, rem. c) also said تَشْمُرْ for تَشْمُرْ, from اَتَمَرُ.

133. In the same way, **أ** passes into **و** or **ي**, when it is pronounced **A** with **ḍamma** or **kèsra** and preceded by **fèṭḥa**, or with **fèṭḥa** and preceded by **ḍamma** or **kèsra**; and into **ي**, when it is pronounced with **kèsra** and preceded by **ḍamma** (see § 17, b). E.g. **يُؤَسِّ**, for **يُؤَسِّ**, *to be brave*; **يُلَاقِي**, for **يُلَاقِي** or **يُلَاقِي**, *it agrees with*, Imperf. III. of **لَاقَى**; **يُؤَلِّم**, for **يُؤَلِّم**, *agree with, be reconciled to*, Imperat. VIII. of **لَاقَى**; **يُؤَلِّم**, for **يُؤَلِّم**, *to be mean, worthless*; **يُؤَلِّم**, for **يُؤَلِّم**, *an impression is made*, Imperf. Pass. II. of **أَثَر**; **يُؤَلِّم**, for **يُؤَلِّم**, Infin. VIII. of **لَاقَى**; **يُؤَلِّم** *he was asked*, for **يُؤَلِّم**, Perf. Pass. of **سَأَلَ**; **يُؤَلِّم** *peace is made (between them)*, for **يُؤَلِّم**, Perf. Pass. III. of **لَاقَى**.

REM. At the end of a word, **أ**, pronounced with **ḍamma** and preceded by **fèṭḥa**, is usually left unchanged; as **يَقْرَأُ** from **يَقْرَأُ**, **يَهْنَأُ** from **يَهْنَأُ**, Imperf. Pass. II. of **بَرَأَ**, instead of **يَقْرَوُ**, **يَهْنَوُ**. But the latter form is commonly used before the accusative suffixes, as **يَقْرَوُهُ**.

134. Finally, **أ** pronounced with **ḍamma** or **kèsra** (**أ** or **إ**), becomes **و** or **ي** at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. **يُؤَسِّ**, for **يُؤَسِّ**, Imperf. of **يَنَامُ**; **يُؤَسِّ**, for **يُؤَسِّ**, Pass. Particip. of **سَأَلَ**; **يُؤَسِّ**, for **يُؤَسِّ**, Imperf. of **نَامَ**, *to groan, to twang*; **يُؤَسِّ**, for **يُؤَسِّ**, *he acts stingily and meanly*, Imperf. IV. of **لُومَ**; **يُؤَسِّ**, *put on armour*, Imperat. X. of **لَاقَى**.

REM. **أ** at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. **أَثَر**, **أَثَر**.

D

135. At the beginning of a word, if an **élif** productionis follows the radical **أ**, the two **élifs** are combined into one, which is written either with **mèdda** alone, or with **mèdda** accompanied by a **hèmza** to the right of the **élif**, or sometimes with **hèmza** and a perpendicular **fèṭḥa** (see § 6, rem. a); as **أَمَرَ**, **أَمَرَ**, or **أَمَرَ**, for **أَمَرَ**, *to consult*, III. of

A **أَمَرَ** *to order*. The same thing takes place when a radical أ with gèzma (إ) is preceded by an êlif hèmzatum with fèṭḥa (compare § 132, rem. b); as **أَثَرٌ**, **أَثَرٌ**, or **أَثَرٌ**, for **أَثَرٌ**, *to prefer*, IV. of **أَثَرٌ**. In old Mss. we often find **أَمَرَ**, **أَثَرٌ**.

136. In a more modern stage of the language, êlif hèmzatum with fèṭḥa passes into و, when preceded by fèṭḥa and followed by an B êlif of prolongation (compare § 17, b, rem. b); as **تَوَامَرُوا**, for **تَأَمَرُوا** or **تَأَمَرُوا**, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of **أَمَرَ**; **تَوَاحَيَا**, for **تَأَاحَيَا** or **تَأَاحَيَا**, *the two became intimate friends*, from **أَخَا** (for **أَخَا**).

REM. The same change sometimes takes place even with the initial êlif of the third form; as **وَأَزَى** *to be intimate with*, **وَأَزَى** *to be opposite or parallel to*, **وَأَسَى** *to console*, **وَأَكَلَ** *to eat along with*, for **أَأَخَى**, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to § 17, b, rem. b, و took the place of و; as **مُوَاسَى**, **مُوَاسَى**, and **مُوَاسَاةٌ**.

137. The verbs **أَخَذَ** *to take*, **أَمَرَ** *to order*, and **أَكَلَ** *to eat*, reject the first radical in the Imperat., making **خُذْ**, **مُرْ**, and **كُلْ**.

138. When preceded by و or ف, and, the Imperative **مُرْ** generally recovers its radical êlif, **وَأْمُرْ** or **وَمُرْ**; but not so **خُذْ** and **كُلْ**, which make only **وَخُذْ**, **فَكُلْ**. For the rule as regards other verba prim. rad. hèmz., see § 132, rem. b; and on the Imperative of **أَتَى**, *to come*, see also § 175, rem. a.

139. The first radical of **أَخَذَ** is assimilated in the eighth form to the characteristic ت of that form; **أَتَّخَذَ**, for **إِتَّخَذَ** (§ 132, rem. b), *to take for oneself*.

REM. a. The same assimilation sometimes takes place in **أَنَزَّ**, *to put on one the article of dress called إِزَارٌ*, and **أَجَّرَ**, *to give wages*, which makes **إِتَّنَزَّرَ** or **إِتَّنَزَّرَ**, *to put on an 'izār*, and **إِتَّجَّرَ** or **إِتَّجَّرَ** *to*

give alms, to receive wages; still more rarely in أَمِنَ, to be safe, أَيْمَنَ, for اَيْمَنَ, to trust or confide in, and أَهَلَ, to marry, أَتَهَلَ, for اِتَهَلَ, do.—The tenth form of أَخَذَ may also lose its ĕlif and be written اسْتَحَذَ.

REM. b. From the above assimilated forms are derived the secondary radicals تَخَذَ, to take, and تَجَرَ, to trade (see § 148, rem. b). Compare in Syriac ܬܚܕܐ, ܬܚܝܬܐ, ܬܚܝܬܐ; and with B ܬܚܕܐ, ܬܚܝܬܐ, if from the rad. ܬܚܕܐ.

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. و et ي (§ 149, etc.), and take an ĕlif of prolongation instead of the radical hèmza with fèṭḥa. This is particularly the case with the verb سَأَلَ to ask, which has سَأَلَ for سَأَلَ, 2d pers. sing. m. سَلْتَ [not سَلْتِ], سَأَلَ for سَأَلَ, 1st pers. sing. m. سَأَلْتُ [not سَلْتُ], سَأَلَ for سَأَلَ, Imperat., Perf. Pass. سِئِلَ.—Sometimes the ĕlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. يَسَلُ C for يَسَأَلُ, from سَأَلَ; يَرَى for يَرَأَى, from رَأَى to see; أَلِكْ to send, for أَلِكْ, whence مَلِكْ, for مَلَأَكْ, an angel (ܡܠܐܝܬܐ).

REM. a. The Imperative سَلْ makes in the fem. سَلِي, du سَلَا, plur. سَلُوا, not سَالِي, etc. When preceded by و and ف, we may say وَاسْأَلْ or وَسَلْ, فَاسْأَلُوا, فَسَلُوا (§ 21, d, rem. b), or فَسَلُوا.

REM. b. The elision of the ĕlif occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. Verbs which are more especially called Weak Verbs (§ 128, b).

141. These likewise fall into three classes, according as the letter و or ي is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. و et ي).

- A A. Verbs of which the First Radical is **و** or **ي** (*verba primæ rad. و et ي*).—Table IX.

142. Those verbs primæ rad. **و**, which have *kəṣra* as the characteristic vowel of the Imperf. and Imperat., reject the **و** in these forms. E.g. **وَلَدَ** to bear children, Imperf. **يَلِدُ** for **يُولِدُ**, Imper. **لِدْ** for **اِلِدْ** (**اُولِدْ**); **وَعَدَ** to promise, Imperf. **يَعِدُ** for **يُوعِدُ**, Imper. **عِدْ** for **اِعِدْ** (**اُوعِدْ**).

- REM. a. Eight verbs primæ rad. **و**, of the form **فَعَلَ**, have in the Imperf. **يَفْعَلُ** instead of **يَفْعُلُ** (contrary to the rule laid down in § 92), and hence elide their first radical; **وَتَقَى** to trust or confide in, **يَتَّقَى**; **وَرِثَ** to inherit, **يَرِثُ**; **وَرَعَ** to abstain from (what is unlawful), **يَرِغُ**; **وَرِمَ** to swell, **يَرِمُ**; **وَرَى** to be firm and hard (of fat), **يَرَى**; **وَفَى** to be in good condition and handsome, **يَفِئُ**; **وَلَّى** to be near, to be in charge of, **يَلِي**; **وَمَتَى** to love, **يَمَتَى**. Of these **وَرَعَ** has also dialectically the form **يُورَعُ**, and a few more admit both forms; e.g. **وَجَرَ** to be angry with, full of hatred of, **يُوجِرُ**, **يُوحِرُ**; **وَعَرَ** to be rough and broken (of ground), **يَعَرُ**, **يُوعَرُ**; **وَعِرَ** to be hot, angry, **يَغِرُ**, **يُؤْغِرُ**; **وَلَهُ** to be stupefied with grief, to be melancholy, **يَلَهُ**, **يُؤْلَهُ**; **وَهَلَ** to be cowardly, to forget, **يَهَلُ**, **يُؤْهَلُ**.

- REM. b. The Imperat. **عِمْ** in the phrases **عِمْ صَبَاحًا** good morning! **عِمْ مَسَاءً** good evening! seems to come from **وَعِمْ**, but is in reality from **نَعِمْ**, Imperf. **يَنْعِمُ**, to be happy, comfortable. This is the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs **ن**, which is so common in Heb. and Aram.

143. But those verbs primæ rad. **و**, which have *fèṭḥa* or *ḍamma* as the characteristic vowel of the Imperf. and Imperat., retain the **و** in these forms. E.g. **وَجَلَ** or **وَجِرَ** to be afraid, **يُوجَلُ** or **يُوجِرُ**; **وَجَلَ** or **وَجِرَ** to be in pain, **يُوجَعُ**; **وَجَلَ** to stick

in the mud, *يُوحَل*; *وَبَقَ* to perish, *يُوبَق*; *وَبُو* to be visited by the mur- A
rain, *يُوبُو*; *وَبَل* to be unwholesome or insalubrious, *يُوبَل*; *وَضُو* to be
clean and fair, *يُوضُو*. The same is the case with those verbs which
are at once primæ rad. و and mediæ rad. geminata; as *وَدَّ* (for *وَدَدَ*) to
love, *يُودُد* for *يُودد*, *يُودد* for *يُودد*.

REM. In verbs primæ rad. و, of which the second and third
radicals are strong, and in which the Imperf. has fêtha, some Arabic
dialects change the و into ي or ی. E.g. *يُوجَل* and *يُيَجَل*, for *يُوجَل*, B
from *وَجَل*, to be afraid: *يُيَاغِع* and *يُيَجَع* or *يُيَجَع*, for *يُوجَع*, from
وَجَع, to be in pain; *يُيَهْمِر* and *يُيَهْمِر*, for *يُوهْمِر*, from *وَهْمِر*, to make
a mistake. Others even use the forms *يُيَجَل*, *يُيَجَع*, and *يُيَهْمِر*.

144. In a few verbs, of which the eight following are those that
most commonly occur, the initial و is dropped in the Imperf. and
Imperat., notwithstanding that the characteristic vowel of these forms (I
is fêtha.

<i>وَدَعَ</i> to let alone,	<i>يَدَعُ</i>	<i>دَعُ</i>
<i>وَذَرَ</i> to let alone,	<i>يَذَرُ</i>	<i>ذَرُ</i>
<i>وَزَعَ</i> to restrain,	<i>يَزَعُ</i>	<i>زَعُ</i>
<i>وَسَعَ</i> to be wide or spacious	<i>يَسَعُ</i>	<i>سَعُ</i>
<i>وَضَعَ</i> to put down or place,	<i>يَضَعُ</i>	<i>ضَعُ</i>
<i>وَطَأُ</i> to trample upon,	<i>يَطَأُ</i>	<i>طَأُ</i>
<i>وَقَعَ</i> to fall,	<i>يَقَعُ</i>	<i>قَعُ</i>
<i>وَهَبَ</i> to give,	<i>يَهَبُ</i>	<i>هَبُ</i>

REM. a. The reason why the و is elided in these verbs probably
is, that the fêtha of the Imperf. and Imperat. owes its existence
only to the fact of the second or third radical being in each case a
guttural or semiguttural (ج).

REM. b. *وَدَعَ* and *وَذَرَ* are not used in the Perf.

A **145.** In those forms in which a *kèsra* or *damma* precedes a vowelless و, the و is changed into ي or و productionis, according to the preceding vowel. Hence اِجْلُ, اِيدُ, for اَوْجَلُ, Imperat. I.; اِوَرَّاقُ for اِوَرَّاقُ, Perf. XI.; اِيدَاعُ, اِستِيدَاعُ, for اِودَاعُ, Infin. IV. and X.; يُوَجِبُ for اُوَجِبُ, Imperf. Act. IV.; اُسْقُوْدِعُ, اُوَجِبُ, for اُسْقُوْدِعُ, Perf. Pass. IV. and X.

REM. In the Passive of verbs primæ rad. و, the و is sometimes changed into ا, on account of a certain repugnance of the Arabs to the sound of the syllable وُ; e.g. اُقَتُّ, for رُقَتُّ, it is fixed or determined (of time); اُحَى, for وُحَى, it is revealed.

146. Verbs primæ rad. ي are inflected in almost all their forms like the strong verbs; e.g. يَسِرُ to play at hazard, or to be gentle, easy, يَسِرُ; يَفْعُ to ascend (a hill), to be grown up, يَفْعُ; يَقْظُ to be awake, يَقْظُ; يَفْعُ do., يَفْعُ; يَنْعُ to become ripe, يَنْعُ or يَنْعُ.

C REM. يَسِرُ, to be dry, has يَبْسُ or يَبْسُ, and يَسِرُ, to despair, يَبْسُ or يَبْسُ. See § 92, rem. a. Dialectic varieties are يَابَسُ, for يَبْسُ, and يَابَسُ or يَابَسُ, for يَبْسُ. See § 143, rem.

147. In those forms in which a *kèsra* or *damma* precedes a vowelless ي, the ي is changed into ي or و productionis, according to the preceding vowel. Hence اِيسِرُ for اِيسِرُ, Imperat. I.; اِيسَارُ and اِستِيسَارُ, for اِيسَارُ and اِستِيسَارُ, Infin. IV. and X.; يُوَسِرُ, for يُوَسِرُ, Imperf. Act. IV. of يَسِرُ and يَقْظُ.

148. In the eighth form, و and ي are assimilated to the characteristic ت, producing ت for وُت and يْت; as اِتَّعَدَ, for اِتَّعَدَ, (اَوْتَعَدَ), to receive a promise; اِتَّسَرَ, for اِتَّسَرَ (اَيْتَسَرَ), to play at hazard.

REM. a. Sometimes, however, although many grammarians disapprove of it, و and ي are not assimilated to the ت, but pass after fetha, damma, and kèsra, into the homogeneous letters of prolonga-

tion, *و*, *ی*. E.g. *اَوْتَعَدَ* for *اِتَّعَدَ*, *اَوْتَصَلَ* for *اِتَّصَلَ* (§ 145), *اَوْتَسَّرَ* for *اِتَّسَّرَ* (§ 147), in the Perf.; *يَأْتِصِلُ* for *يَتَّصِلُ*, *يَأْتَعِدُ* for *يَتَّعِدُ*, *يَأْتَسِرُ* for *يَتَّسِرُ*, in the Imperf. Compare § 139, and rem. *a*.

REM. *b*. From these assimilated forms are derived secondary radicals; such as *تَجَهَّ* to turn oneself towards, to face; *تَخَجَّرَ* to suffer from indigestion; *تَسَّعَ* to be wide or spacious; *تَقَّى* to fear (God); *تَلَدَّ* to be born in one's house (of a slave), to be hereditary, inherited, or long possessed; *تَكَلَّ* to rely upon; *تَلَهَّ* to be stupefied by grief, to be melancholy; *تَلَا*, or *تَلَّى*, to follow; and in the fourth form, *أَتَّلَا* to make one lean, to prop him up; *أَتَّلَجَ* to insert; *أَتَّهَمَ* to suspect a person. Compare § 139, rem. *b*.

REM. *c*. For the inflection of verbs of this class in the cognate languages, see *Comp. Gr.* p. 234 *seq.*

B. *Verbs of which the Second Radical is و or ی (verba mediæ radicalis و et ی). -Tables X.-XIII.* U

149. *Verba mediæ rad. و et ی* (called by the Arab grammarians *أَلْفَعْلُ الْأَجُوفُ*, the hollow verb) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the *و* or *ی* is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E.g. D

يَقُولُ, he says,	becomes	يَقُولُ, Imperf. Act. I.
يَسِيرُ, he goes,	„	يَسِيرُ, do.
يَخُوفُ, he is afraid,	„	يَخَافُ, do.
يَهَبُ, he is afraid,	„	يَهَابُ, do.
يُقُولُ, it is said,	„	يُقَالُ, Imperf. Pass. I.
يُقْمَلُ, pardon is granted,	„	يُقَالُ, Imperf. Pass. IV.

A	يُقَوِّمُ, <i>he remains,</i>	becomes	يُقِيمُ, Imperf. Act. IV.
	يُلِينُ, <i>he softens,</i>	„	يُلِينُ, do.
	أَقْوِمُوا, <i>remain,</i>	„	أَقِيمُوا, Imperat. Plur. IV.
	أَلِينُوا, <i>soften,</i>	„	أَلِينُوا, do. •
	أَقْوَمَ, <i>he remained,</i>	„	أَقَامَ, Perf. Act. IV.
	أَلَيْنَ, <i>he softened,</i>	„	أَلَانَ, do. •
B	يُسْتَقْوِمُ, <i>he stands upright,</i>	„	يُسْتَقِيمُ, Imperf. Act. X.
	أُسْتَلِينُ, <i>he was thought gentle,</i>	„	أُسْتَلِينُ, Perf. Pass. X.
	يُسْتَقِيلُ, <i>pardon is asked,</i>	„	يُسْتَقَالُ, Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels *اَ*, *وَ*, *يَ*, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلُ, for	يَقُولُ	(يَقُولُ), Jussive Act. I.
	يَسِرُ „	يَسِيرُ	(يَسِيرُ), do.
	يَخْفُ „	يَخَافُ	(يَخَوْفُ), do.
	يُقَلُ „	يُقَالُ	(يُقُولُ), Jussive Pass. I.
	يُقِمُ „	يُقِيمُ	(يُقَوِّمُ), Jussive Act. IV.
	أَقِلُ „	أَقِيلُ	(أَقِيلُ), Imperat. IV.
	أَقِمُ „	أَقِيمُ	(أَقْوِمُ), do.
D	أَقَمْتَ „	أَقَامْتَ	(أَقَوِّمْتَ), 2d p. sing. m. Perf. Act. IV.
	أَقَدْتَ „	أَقِيدْتَ	(أَقَوِّدْتَ), do. Pass. IV.
	أُسْتَلِنْتَ „	أُسْتَلِينْتَ	(أُسْتَلِينْتَ), do. Pass. X.
	أَقَمْنَ „	أَقَامْنَ	(أَقَوِّمْنَ), 3d p. plur. f. Perf. Act. IV.
	أَقَمْنَ „	أَقِيمْنَ	(أَقَوِّمْنَ), 2d p. plur. f. Imperat. IV.

REM. يَكُنُ for يَكُونُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

152. In consequence of the changes produced by the operation A of the two preceding rules, the Imperative of the first form loses its prosthetic ا (see §§ 98 and 122). E.g.

أَقُولُ	becomes successively	أَقُلْ.	أَقُلْ.	قُلْ.	
أَسِيرُ	.. ..	إِسِيرُ.	إِسِيرُ.	سِرْ.	
أَخَوْفُ	.. ..	أَخَافُ.	أَخَفْ.	خَفْ.	
أَهْبَبْ	.. ..	أَهَابْ.	أَهَبْ.	هَبْ.	
أَقُولُوا	.. ..	أَقُولُوا.	...	قُولُوا.	B
أَسِيرُوا	.. ..	إَسِيرُوا.	...	سِيرُوا.	
أَخَوْفُوا	.. ..	أَخَافُوا.	...	خَافُوا.	
أَهْبَبُوا	.. ..	أَهَابُوا.	...	هَابُوا.	

153. If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the و or ی of the middle syllable is changed into êlif productionis, without any regard to the nature of the vowel that accompanies it. (C) E.g.

قَوْمٌ	becomes	قَامَ.	Perf. Act. I.	
خَوْفٌ	..	خَافَ.	do.	
طَوَلٌ	..	طَالَ.	do.	
سَمِيرٌ	..	سَارَ.	do.	
هَمِبٌ	..	هَابَ.	do.	
انْقَوَدَ	..	انْقَادَ.	Perf. Act. VII.	
يَنْقَوُدُ	..	يَنْقَادُ.	Imperf. do.	D
اِقْتَوَدَ	..	اِقْتَادَ.	Perf. Act. VIII.	
اَزْدَيْدَ	..	اَزْدَادَ.	do.	
يَزْدِيدُ	..	يَزْدَادُ.	Imperf. do.	

REM. The forms زَيْل and كَيْد are mentioned as being dialectically used instead of زَال (for زَيْل), to cease, and كَاد (for كَوْد), to be near or on the point of.

- A 154. But if the vowel of the first syllable be *ḍamma*, and the و or ی is accompanied by *kèsa*, the *ḍamma* is elided and the *kèsa* substituted in its place, in consequence of which the و or ی becomes ی productionis. E.g.

قَوْلٌ	becomes	(قَوْلٌ)	قِيلَ, Perf. Pass. I.
سَيْرٌ	„	(سَيْرٌ)	سِيرَ, do.
أُسْتُوقُ	„	(أَسْتُوقُ)	أَسْتَيْقُ, Perf. Pass. VIII.
أُخْتِيرَ	„	(أُخْتِيرَ)	أُخْتِيرَ, do.

B

REM. a. Instead of قِيلَ (قول), حِيلَ (حول), سَيْقَ (سوق), غَيْضَ (غيض), and the like, some Readers of the Kor'an give the vowel *ī* an *ḥَرَكَةَ بَيْنَ الصَّوَرِ*, a scent or flavour of the *u*-sound (إِشْمَامُ الصَّوَرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare § 123, rem.), *kūla*, *hūla*, *sūka*, *gūḍa*.

C

REM. b. Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ی, and changing those letters into و productionis; as قَوْلٌ (for قَوْلٌ, قَوْلٌ), حَوْكٌ (for حَوْكٌ, حَوْكٌ), أُخْتِيرَ (for أُخْتِيرَ, أُخْتِيرَ), أُخْتَوِرَ (for أُخْتَوِرَ, أُخْتَوِرَ). The verb سَأَلَ, for سَأَلَ (see § 140), is said to admit of the forms سَيْلَ, سِيلَ, *sūla*, and سُولَ.

D

REM. c. In forms like أُخْتِيرَ, أُسْتَيْقَ, some assimilate the vowel of the prosthetic *ḥlif* to the following *ī*, أُخْتِيرَ, أُسْتَيْقَ, pronouncing *ī* or *īi*.

155. If the first radical has *fetha* and the third is without a vowel, three cases arise.

(a) The second radical is و or ی with *fetha*. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the *fetha* of the first radical into *ḍamma*, if it was و, and into *kèsa*, if it was ی. E.g.

قُمْتُ	for قَوْمْتُ, 2d pers. sing. m. Perf. Act. I.
سَرْتُ	„ سَيْرْتُ, do.

(b) The second radical is **و** with damma or **ي** with kèsra. In this **A** case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fèthā of the first radical into the homogeneous vowel. E.g.

طَلْتُ for طَوُّتُ, 2d pers. sing. m. Perf. Act. I.

• مَبْتُ .. مَيِّتُ, do.

(c) The second radical is **و** with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fèthā of the first radical into kèsra. E.g. **B**

خَفْتُ for خَوِّتُ, 2d pers. sing. m. Perf. Act. I.

مِتُّ .. مَوِّتُ (مَوِّتُ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the **ي** production is (§ 154) is shortened into kèsra, according to § 25. E.g.

بِعْتُ for بِيْعْتُ (بِيْعْتُ), 2d pers. sing. m. Perf. Pass. I.

لِمْتُ .. لِيْمْتُ (لُوْمْتُ), do. **C**

أُسْتُقْتُ .. أُسْتِيْقْتُ (أُسْتُوْقْتُ), do. VIII.

REM. *a.* In verbs mediæ rad. **ي**, and in those mediæ rad. **و** of the form فَعِلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بِيْعْتُ for بِيْعْتُ (§ 155, *a*) and خَوِّتُ : خَفْتُ (§ 155, *c*).

REM. *b.* Those who pronounce in the 3d pers. *kūla*, *bū'a*, etc., **D** say in the 1st and 2d persons *kūltu*, *bū'tu*, etc.; whilst those who prefer قَوْلُ بُوْعُ, say قُلْتُ, بُعْتُ. [The prophet himself in the *hadith al-wahy* says قُلْتُ. —De (i.)]

157. Most verba mediæ rad. **و** take damma, and most verba mediæ rad. **ي** kèsra, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَّلَ), *to move away*, comes يَزُوْلُ (يَزَوَّلُ); from نَالَ (نَوَّلَ), *to give in a present*, يَنُوْلُ (يَنَوَّلُ); from طَالَ (طَوَّلَ), *to be long*, يَطُوْلُ (يَطَوَّلُ, § 93); from زَانَ (زَيَّنَ), *to adorn*, يَزِيْنُ (يَزَيِّنُ); from سَارَ (سَيَّرَ),

A *to go*, يَسِيرُ (يَسِيرُ). But in some, which are of the form فَعَلَ, the Imperf. takes fetha (§ 92); e.g. from زَالَ (زَيْلٌ), *to cease*, comes يَزَالُ (يَزِيلُ); from نَالَ (نَيْلٌ), *to get, obtain*, يَنَالُ (يَنْئِلُ); from شَاءَ (شَيْءٌ), *to wish*, يَشَاءُ (يَشِيْءُ); from خَافَ (خَوْفٌ), *to fear*, يَخَافُ (يُخَوِّفُ); from نَامَ (نَوْمٌ), *to sleep*, يَنَامُ (يَنْوُمُ). مَاتَ, *to die*, has usually the form مِتَّ (for مَوْتُ, مَوْتٌ, Heb. מָוַת, Syr. ܡܘܬ) in the Perfect, and أَمُوتُ (Heb. מָוַת, Syr. ܡܘܬ) in the Imperfect, though مِتَّ, مَيِّمَاتُ, and B also يَمِيْتُ, are mentioned by the lexicographers.

158. In verba mediæ rad. و et ي, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the nominal suffixes so as to form ت and ن. E.g. مِتَّ, مِتُّم, for مِتَّ, مِتُّم, from مَاتَ (موت) *to die*; بَتَّ, for بَتَّ, from بَاتَ (بيت) *to pass the night*; صَنَّ, for صَنَّ, and يَصَنَّ, for يَصَنَّ, from صَانَ (صون) *to guard*; بَنَّا, for بَنَّا, and يَبْنِي, for يَبْنِي, from بَانَ (بين) *to be separate*. See § 90, rem. a, b, c.

159. In the Passive of the third and sixth forms of verba mediæ rad. و, the و productionis (§ 108) does not coalesce with the second radical into و, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قَوَّلَ and تُقَوِّلُ). Hence we write قَوَّوْلَ, تُقَوِّوْلَ, not قَوِّلَ, تُقَوِّلُ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ي, which are always written, for example, بُوِيعَ and تُبْوِيعَ. See § 11, rem. a.

160. Some verba mediæ rad. و, and a few mediæ rad. ي, of the form فَعَلَ, are inflected throughout like strong verbs; as أَوْدَ *to be curved or bent*, Imperf. يَأْوُدُ; سَوَدَ *to be black*, Imperf. يَسْوَدُ, IV. أَسْوَدَ; عَوَرَ *to be one-eyed*, Imperf. يَعْوَرُ, IV. أَعْوَرَ; صَوَفَ *to be woolly*, Imperf.

يَصُوفُ; حَوَلَ to squint, Imperf. يَحْوُلُ. IV. اُحْوَلَ; عَوَزَ to be wanting, A Imperf. يَعُوزُ. IV. اُعُوزَ; صَيَدَ to have a particular disease (صَيْدٌ, the glanders), said of a camel, Imperf. يَصِيدُ. جَبَدَ to have a long, slender neck, Imperf. يَجِيدُ. غَيَدَ to be tender and flexible, Imperf. يَغِيدُ. هَيْفَ to have a slender waist, Imperf. يَهَيْفُ.

161. Some verba mediae rad. و et ی follow in the fourth form either the strong or the weak inflection. E.g. اُثَابَ or اُثَوِبَ, to reward, from ثَابَ to return; اُرُوحَ or اُرُوحَ, to perceive the smell or odour of a B thing, from رَاحَ do.; اُغَمِرَ or اُغَمِرَ, to be cloudy, from غَامَ do.; اُخَالَ or اُخَيَلَ, to watch a rain-cloud, from خَالَ.

162. A few verba mediae rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اِجْتَوَرَا to be neighbours, from the rad. جَارَ; اِزْدَوَجَا to pair, to marry or intermarry, from the rad. زَاجَ; اِعْتَوَرَا to borrow, from the rad. عَارَ; اِعْتَوَنَا to help one another, C from the rad. عَانَ.

163. Many verba mediae rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اِسْتَجَابَ or اِسْتَجَوَبَ, to give an answer, grant a prayer, from the rad. جَابَ; اِسْتَصَابَ or اِسْتَصَوَّبَ, to consider right, from the rad. صَابَ; اِسْتَقْوَسَ to be bent with age, from قَوْسٌ a bow; اِسْتَنْوَقَ to become like a D she-camel (نَاقَةٌ). Similarly, from verba med. rad. ی. اِسْتَنْسَى to become like a he-goat (تَيْسٌ); اِسْتَنْفَلَ to become like an elephant (فِيلٌ).

REM. a. On اِسْطَاعَ or اِسْتَاعَ, shortened from اِسْتَاعَ to obey, to be able to do, X. of طَاعَ, and on the secondary اُسْطَاعَ, see § 118, rem. b.

REM. b. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ی, see §§ 240-1. .

REM. c. For the inflection of verbs י'י and י'י in Hebrew and Aramaic see *Comp. Gr.* p. 242 seq.

A C. Verbs of which the Third Radical is و or ی (*verba tertiæ radicalis* و *et* ي; *الفعل الناقص* the defective verb).—Tables XIV.—XVIII.

164. These verbs are of five kinds ; namely :—

(a) Verba tertiæ rad. و of the form فَعَّلَ ; as غَزَا to make a foray or raid, for غَزَوْا (§ 167, α, β, a).

(b) Verba tertiæ rad. **ى** of the form **فَعَّلَ**; as **رَمَى** *to throw*, for **رَمَى** (§ 167, a, β, a).

B (c) Verba tertiæ rad. و of the form فَعِلَ; as رَضِيَ to be pleased with, for رَضَوْا (§ 166, a).

(d) Verba tertiæ rad. **ي** of the form **فَعَلَ**; as **خَزِيَ** to be ashamed.

(e) Verba tertiæ rad. و of the form **فَعَّلَ**; as **سَرَّوُ** to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

(a) The third radical maintains its power as a consonant between the vowels $\bar{a}-\bar{a}$ (وَا-، يَا-)، $\bar{u}-\bar{a}$ (وَا-)، $\bar{u}-\bar{a}$ (وَا-)، $\bar{i}-\bar{a}$ (يَا-)، $\bar{e}-\bar{a}$ (يَا-)؛ as also when the preceding syllable ends with a consonant. E.g. غَزَوْا، تَرْمِيَانِ، تَرْمِي، رَضِيََا، رَضِيَ، يَغْزُونَ، سَرَوْا، سَرَوْتُ، رَمَيَا، غَزُوا.

D رَمَى. The letter و between the vowels ī—ā (رَمَى) and ī—ā (رَمَى) always passes into ي; as رَمَى, رَمَى. The letter ي is never found between the vowels ū—ā, ū—ā.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been **رَمِمَتْ**, **غَرَوْتَا**, **غَرَوْتُ**, **رَمِمْتَا**, etc., after the analogy of **رَضِيتُ**, **خَزَيْتُ**, and **سَرَوْتُ**; but the Arabs followed in the sing. the masc. forms **غَرَا** **رَمَى** (§ 167, α, β, a), and, not being able to say **غَرَاتُ** and **رَمَاتُ** or **رَمِيتُ** (§ 25), they substituted **غَرَتْ** and **رَمَتْ**. In the dual, on the other hand, where they

might have said *غَزَاتَا* and *رَمَاتَا*, they followed the received fem. sing. A in adopting *غَزَتَا* and *رَمَتَا*. The form *رَمَاتَا* is said to occur dialectically, but is condemned by the grammarians.

(b) The third radical is elided between a short vowel and the long vowels *ī* and *ū*, and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely *ـُوو* into *ـُو* as *سَرُوا* for *سَرُوُوا*, *يَغْرُونَ* and *يَغْرُوا* for *يَغْرُوُونَ* and *يَغْرُوُوا*; *ـَيُو* into *ـُو* as *رَضُوا* for *رَضُوُوا*, *يَرْمُونَ* and *يَرْمُوا* for *يَرْمُوُونَ* and *يَرْمُوُوا*; *ـَوِي* into *ـِي* as *أَغْرَى* for *أَغْرَوِي*; *ـَيِي* into *ـِي* as *تَغْرَى* for *تَغْرَوِي*; *ـَرْمِي* for *ـَرْمِيِي* and *ـَرْمِيِي* for *ـَرْمِيِي* and *ـَرْمِيِي* for *ـَرْمِيِي*.

REM. The 2d pers. sing. fem. Imperat. *أَغْرِي* may be pronounced either *'uḡzī*, with the pure sound of the *u* (as in the masc. *'uḡzu*), or *'ūḡzī*, with the *ishām* (see §§ 123, rem., and 154, rem. a), owing to the influence of the *ī* in the second syllable.

β. Into a diphthong; namely *ـُوو* into *ـُو* as *غَزُوا* for *غَزُوُوا*; *ـَيُو* into *ـُو* as *رَمُوا* for *رَمُوُوا*, *يَرْمُونَ* and *يَرْمُوا* for *يَرْمُوُونَ* and *يَرْمُوُوا*; *ـَوِي* into *ـِي* as *تَغْرَى* for *تَغْرَوِي*; *ـَرْمِي* for *ـَرْمِيِي* and *ـَرْمِيِي* for *ـَرْمِيِي* and *ـَرْمِيِي* for *ـَرْمِيِي*.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in *غَزَوْتُ = فَعَلْتُ*, or after dropping a short vowel, as in *يَرْمِي* for *يَرْمِيُ = يَفْعَلُ*. Hence arise the following cases.

(a) 'a. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (*ـُ* or *ـِ*), *و* and *ي* become letters of prolongation, that is to say, *ـُو* *uw* and *ـِي* *iy* pass into *ـُو* *ū* and *ـِي* *ī*. E.g. *سَرَوْتُ* for *سَرَوْتُ*, *حَزَيْتُ* for *حَزَيْتُ*, *رَضَيْتُ* for *رَضَيْتُ* (from *رَضِي* for *رَضُو*, according to §§ 166, a, and 168).

(يُوا) into **ی**. After **ی** has been introduced in this manner into the A 3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضُو) the forms رَضِيَتْ, يَرْضَى, اِرْضَى, تَرْضَيْنَ, اِرْضَيْنِ; from تُغْزِي, غُزِيَ, تُغْزَيْنَ, غُزِيَتْ.

169. Final **و** is changed into **ی** in all the derived forms of the verb; as اِسْتَرْضَى, اِغْتَزَى, اِنْجَلَى, تَرَضَى, تَجَلَى, اَغْزَى, رَضَى, غُزَى. B

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into **و**. The Arabs say اِرْعَوَى to abstain or refrain, for اِرْعَوَوْ, and not اِرْعَوُ (افْعَلْ, see § 59, rem. a).

170. In the nomina patientis, مَفْعُول (§ 80), of verba tertie rad. **و**, the **و** of the long vowel **و** *ā* coalesces with the radical **و** into **و**; as مَغْرُوزٌ for مَغْرُوٌ. In verba tertie rad. **ی**, the influence of the third radical converts this secondary **و** into **ی**, the two coalesce into **ی**, and, in consequence, the preceding damma becomes kèsra; C as مَرْمُومٌ for مَرْمِئٌ. Such verbs as رَضَى, in which the final **ی** stands for **و** (§ 166, a), admit of either form, though مَرْمُوسٌ is far more common than مَرْمُوسٌ.

REM. a. The form مَغْزِيٌ is occasionally found in verba tert. rad. **و**, instead of مَغْرُوزٌ; e.g. اَرْضٌ مَسْنِيَةٌ or اَرْضٌ مَسْنُوءَةٌ, irrigated land, from سَنَّ to irrigate, Imperf. يَسْنُو. اَنَا اَللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيًّا: يَسْنُو. I am (like) the lion, whether attacked or attacking, from عَدَا عَلَى to D run at, to attack, Imperf. يَعْدُو (عَادِيًّا in rhyme for عَادِيًّا).

REM. b. For verbs final **و** and **ی** as compared with the corresponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 seq.

3. *Verbs that are Doubly and Trebly Weak* (§ 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an élif hémzatum and a **و** or **ی** among their radicals; the *second* of those in which the letter **و** or **ی** occurs twice.

A REM. There is no trilateral verb that has more than one radical hèmza.

172. Of the first class there are three sorts :—

(a) Verba hèmzata and primæ rad. و or ی ;

(b) Verba hèmzata and secundæ rad. و or ی ;

(c) Verba hèmzata and tertiæ rad. و or ی .

Each of these admits of two varieties, according to the position of the êlif hèmzatum.

B 173. The first sort consists of (a) verba secundæ rad. hèmzatae, as وَارَّ to frighten; and (β) verba tertiæ rad. hèmzatae, as وَدَّ to smooth, وَطَى to tread upon. Such words follow in their inflection both the classes to which they belong; e.g. Imperf. يَدَأُ, يَثْرُ (§§ 132—3, and 142, 144).

REM. The Imperf. of يَيْسُ, to despair, is يَيْأَسُ, more rarely يَيْئُسُ or يَيْأَسُ, [also يَأْسُ and يَأْيُسُ]; its Imperat. اِيْأَسْ, rarely اِيْئَسْ. See § 146, rem.

C 174. The second sort is divided into (a) verba primæ rad. hèmzatae, as أَبَ or أَبَّ (for أَوَبَ) to return, آلَ or آَل (for أَوَّلَ) to return; and (β) verba tertiæ rad. hèmzatae, as سَاءَ (for سَوَّءَ) to illtreat, جَاءَ (for جَيَّأَ) to come, شَاءَ (for شَيَّأَ) to wish. Each variety unites the peculiarities of the two classes to which it belongs.

	a.		β.	
Perf. 3d p. s.	أَبَّ	سَاءَ	جَاءَ	شَاءَ
D 2d p. s.	أُبَّتْ	سَوَّتْ	جِئْتُ	شِئْتُ
Imperf.	يُوْبُّ	يَسُوِّ	يَجِيْ	يَشَيَّ
Imper.	أَبْ	سُوْ	جِيْ	شَاْ
Perf. pass.	أِيبَ	سِيْ	جِيْ	شِيْ

175. The third sort is divided into (a) verba primæ rad. hèmzatae, as أَتَى to come, أَبَى to refuse, أَسَى to grieve or mourn; and (β) verba secundæ rad. hèmzatae, as نَأَى to be far off, صَأَى to utter a cry. They are treated in their inflection like the two classes of verbs to which they belong.

a.	أَتَى	أُتْتُ	أُتِّيتَ	يَأْتِي	إِيتَ (§ 132, b)	آتَ A
	أَبَى	أُبْتُ	أُبِّيتَ	يَأْبَى	إِابَ	آبَ
β.	نَأَى	نُتُّ	نُتِّيتَ	يَنْأَى	إِنَّا	نَأَ

• REM. a. The Imperat. of the verb **أَتَى** is not unfrequently shortened into **تَ** (compare § 137, and the Syriac form ܬܐ), which, at the end of a sentence, is written **تَهْ**. The same thing holds good in pause of all imperatives that consist of only one letter; as **رَهْ** for **رَ**, from **رَأَى** to *see* (§ 176); **فَهْ** for **فَ**, from **وَفَى** to *keep faith* (§ 177).

REM. b. The verb **أَبَى**, imperf. **يَأْبَى**, is an example of the rare forms mentioned in § 91, rem. c. Lexicographers mention the forms **يَأْبَى**, **يُئْبَى**, and **يُئْبِي** [§ 94, rem. c], as being occasionally used.

176. The *êlif hêmzatum* of the verb **رَأَى** is almost always elided in the Imperf. and Imperat.

Imperf. Indicative.

C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرِينَ	أَرَى
D.	يَرِيَانْ	تَرِيَانْ	تَرِيَانْ	تَرِيَانْ	
P.	يَرُونَ	يَرِينَ	تَرُونَ	تَرِينَ	نَرَى

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	يَرْ	تَرْ	تَرْ	تَرِيْ	أَرْ	D
D.	يَرِيَا	تَرِيَا	تَرِيَا	تَرِيَا		
P.	يَرُوا	يَرِينَ	تَرُوا	تَرِينَ	نَرْ	

Imperative.

S. m. **رَهْ** or **رَ** (§ 175, rem. a), f. **رِيْ**; D. c. **رِيَا**; P. m. **رُوا**, f. **رِينَ**.

• REM. a. The Perf. Act. of **رَأَى** almost always retains the *hêmza*, which may however be transposed, **رَأَا**; [for **رَأَيْتَ** some say **رَيْتَ**]. The Imperf. **يَرَأَى** and the Imperat. **أَرْ** are used dialectically.

A REM. b. The Perf. Pass. is رُئِيَ (like رُمِيَ) or, by transposition, رِيَّ*. In the Imperf. Pass. the hêmza is elided, just as in the Active voice; e.g. يُرَى, يُرَى, for يُرَايَ, يُرَى.

REM. c. In the fourth form, when it signifies *to show*, the hêmza is always elided: أَرَى, أَرَيْتَ, أَرَيْتَ, أَرَى. Otherwise it is retained.

B 177. Of the second class, in which و or ي occurs twice, there are two sorts: (a) those in which و or ي is the first and third radical, as وَقَى *to guard*, وَلَّى *to be near*, وَجَى *to be sorefooted* (of a horse); and (β) those in which و or ي is the second and third radical, as شَوَى *to roast*, قَوَى *to be strong*, حَيَّى (for حَيَوَ) *to live*, عَيَّى *to have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two C classes primæ and tertiæ rad. و or ي. E.g.

وَقَى, وَقَّتْ, وَقَيْتَ; يَقَى; قَه or قِ (§ 175, rem. α).
لِه or لِ يَلَى; وَلَّى, وَلَّتْ, وَلَيْتَ.
وَجَى, وَجَّتْ, وَجَيْتَ; يُوَجَى; إِوَج (for إَوْج).

179. In the second sort, the second radical undergoes no change whatever. E.g.

D شَوَى, شَوَّتْ, شَوَيْتَ; يَشَوَى; اشْوِ.
قَوَى, قَوَيْتَ, قَوَيْتَ; يَقَوَى; اقْوِ.
حَيَّى, حَيَّيْتُ, حَيَّيْتُ; يَحَيَّى; اِحْيِ.
عَيَّى, عَيَّيْتُ, عَيَّيْتُ; يَعَيَّى; اعْيِ.

REM. α. We write يَحَيَّا, يَعْيَّا, not يَحْيَى, to prevent the union of two ي, and also, in the former case, to distinguish the Imperf. of حَيَّى from the proper name يَحْيَى *Yahyā* (John).

REM. β. حَيَّى admits (1) of the contraction of the two ي, (α) in those persons of the Perf. I. in which the second ي has a vowel, as

* [A more recent form is رُوِيَ; see the Gloss. to Tabarî. D. G.]

حَى for حَمَى: (b) in the Imperf. I., as يَحَى, يَحَى; (c) in the A nomen actionis II. (§§ 80 and 202, rem.), تَحَى for تَحَى; (2) of the elision of the second ي in the Perf. and Imperf. X., when it signifies *to feel shame*, as اِسْتَحَى, اِسْتَحَى, for اِسْتَحَى, اِسْتَحَى. عَمَى also admits of being contracted into عَمَى, and يَغَى into يَغَى. The forms حَمَى and عَمَى are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B (a) those in which one radical is hèmza and the other two و or ي; and (b) those in which all the three radicals are و or ي.

REM. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَسَى *to write the letter ي*.

181. Verbs of the first class are of two sorts, namely (a) those in which the hèmza is the first radical, as أَوَى *to betake oneself to, to repair to*; and (β) those in which the hèmza is the second radical, (γ) as وَاَى *to promise*. The former are inflected like أَسَرَ and شَوَى (§ 179), e.g. أَوَى, أَوَى, أَوَى, أَوَى, أَوَى; the latter like سَأَلَ and وَفَى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَى	وَأَى	وَأَى	وَأَى	
D.	وَأَى	وَأَى	وَأَى	وَأَى	وَأَى	D
P.	وَأَى	وَأَى	وَأَى	وَأَى	وَأَى	

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَأَى	يَأَى	يَأَى	يَأَى	يَأَى
D.	يَأَى	يَأَى	يَأَى	يَأَى	يَأَى
P.	يَأَى	يَأَى	يَأَى	يَأَى	يَأَى

A

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَاي	أُ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاوَا	يَايَن	تَاوَا	تَايَن	نَه

Imperative.

B S. m. إِ or إِ (§ 175, rem. a), f. إِي ; D. c. إِيَا ; P. m. إِيَا , f. إِيَن .

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediae rad. و ي و .

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنَ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. a. لَيْسَ is compounded of لَا, *not*, and the unused لَيْسَ* = Heb. לֹא , *he is*, Aramaic לֹא , לֹא , לֹא ; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيُّسَ مِنْ لَيْسَ, *he does not know what is from what is not*. [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسَنِي (and لَيْسَ إِيَّاي), but also لَيْسِي (§ 185, rem. a, Vol. ii. § 186, e)] The Assyrian seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.

D

REM. b. Instead of لَيْسَ we find occasionally [as in the Kor'ānic phrase $\text{لَا تَحِثُّ مَنَاصٍ}$] the indeclinable لَات, which corresponds to the Aramaic לֹא , לֹא , לֹא , compounded of לֹא and לֹא .

[Or rather لَيْس according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

II. The Verbs of Praise and Blame.

A

183. The verbs of praise and blame (أَفْعَلُ الْمَدْحِ وَالذَّمِّ) are نَعِمَ, to be good, and بُشَسَ, to be bad. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمْتَ and بُشِئْتَ (and, it is said, the dual نِعِمَّا, بُشِئِمَا, and the plur. نِعْمُوا, بُشِئُوا) occur. [The following noun must be defined by the article or a dependent genitive, as: نَعِمَ الصَّاحِبُ زَيْدٌ, Zèid is an excellent companion, lit. B excellent is the companion Zèid, or else the indefinite accusative must be used نَعِمَ صَاحِبًا زَيْدٌ, excellent as a companion is Zèid.]

REM. a. Instead of نَعِمَ we may say نَعِمَ, نَعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بُشَسَ admits of the forms بُشَسَ, بُشَسَ, and بُشَسَ. If followed by مَا, we may write مَا نَعِمَ or بُشَسَ مَا, and نَعِمَ مَا or, by contraction, نَعِمًا.

REM. b. These forms are to be explained as follows. (1) Every Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced فَعُلَ; as رَضِيَ for رَضِيَ, عَلِمَ for عَلِمَ, ضَجَرَ for ضَجَرَ, دَبَرَ for دَبَرَ, بَذَخَ for بَذَخَ; قَصَرَ قُرْبَ for قُرْبَ, حَسَنَ for حَسَنَ, شَهَدَ for شَهَدَ and شَهَدَ, رَضِيَ for رَضِيَ, كَرَّمَ for كَرَّمَ, —a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بُشَسَ become نَعِمَ and بُشَسَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as شَهَدَ for شَهَدَ, ذَهَبَ for ذَهَبَ. Hence نَعِمَ for نَعِمَ, بُشَسَ for بُشَسَ. (3) The form فَعِلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فَعِلَ); as ذَهَبَ, شَهَدَ. Hence نَعِمَ, بُشَسَ [or rather, according to Comp. Gr. p. 166, شَهَدَ becomes شَهَدَ by assimilation of the vowels, and the latter may then be shortened to شَهَدَ, as the former may be shortened

- A to **شَهَدَ**].—These observations cast light on the peculiar form of intransitive verbs in *Æthiopic*; as *gabra* ("to do") for *gabira* (compare **عَمِلَ**), and, when the second radical is guttural, *māhira* ("to have pity upon," **رَحِمَ**) for *māhira*, *sēhna* ("to be hot," **سَخِنَ**) for *sāhina* or *sahūna*, see *Comp. Gr.* l.c.

REM. c. Other verbs of this class are **حَبَّ** or **حُبَّ**, *to be pleasing or charming* (contracted from **حَبَبَ**)*; **حَسَنَ**, usually contracted into

- B **حُسْن**, *to be good or excellent*; **سَاءَ**, *to be bad or evil*; **بَعَدَ**, commonly contracted into **بُعَدَ**, *to be far off*; and **سَرَعَ** or **سُرِعَ**, *to be quick* (contracted from **سَرَع**). The first of these is frequently combined with the demonstrative **ذَا** (§ 340), and forms the indeclinable **حَبْذَا**, *lovely, charming, or excellent, is* —.

III. The Forms expressive of Surprise or Wonder.

184. The Arabic language possesses two forms of expression,

- C called by the native grammarians **أَفْعَالُ التَّعَجُّبِ** or *verbs of surprise or wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by **مَا التَّعَجُّبِيَّةُ** (*the mā expressive of surprise*), and followed by the accusative of the object that causes surprise; as **مَا أَفْضَلَ زَيْدًا**, *what an excellent man Zèid is!* The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition **بِ** with the genitive; as **أَفْضَلْ بِزَيْدٍ**, with the same signification as before.

REM. a. The first formula literally means: *what has made Zèid excellent? can anything make him more excellent than he is?* The second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try (your ability at) making excellent upon* (**بِ**) *Zèid*. They are, of course, indeclinable. [For

أَكْثَرُ بِسَعْدٍ a poet says **كَأَثَرُ بِسَعْدٍ**, *Humāsa* p. 670; comp. § 43, rem. c. D. G.]

REM. b. Verbs of surprise are, generally speaking, formed only from triliteral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say **حَبَّ زَيْدٌ إِلَيْنَا** and, more commonly, **حَبَّ بِزَيْدٍ إِلَيْنَا**, *how beloved Zèid is to us!* D. G.]

vie with or surpass another. They cannot be formed from the A passive voice; nor from quadrilaterals; nor from verbs that are defective in inflection, like نَعِمَ and بُشِيَ, or in meaning, like the substantive verb كَانَ to be (from زَيْدٌ قَائِمًا, Zaid was standing up, we cannot say مَا أَكُونُ زَيْدًا قَائِمًا or أَكُونُ بَزِيدٍ قَائِمًا); nor from verbs like مَاتَ to die and فَنِيَ to perish, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِالْدَوَاءِ, he did not heed the medicine); nor from verbs signifying colours and defects, whence are derived adjectives B of the form أَفْعُلُ (as سُودٌ to be black, أَصَوْدُ, أَحَوَلٌ to squint, أَأَحْوَلُ). The grammarians add that verbs of surprise cannot be formed from the derived forms of the triliteral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, how much he is busied! from شُغِلَ to be busy: مَا أَزْهَاهُ, how proud or vain he is! from زُهِىَ to be proud or vain; مَا أَمْقَتَهُ عِنْدِي, how hateful he is to me! from مُقِتَ to be hated; and from derived forms, C especially the fourth, مَا أَعْطَاهُ, how liberal he is! from أُعْطِيَ to give, IV. of عَطَا to take in the hand: مَا أَوْلَاهُ لِلْمَعْرُوفِ, how liberal he is in bestowing gratuities! from أُؤْتِيَ to bestow, IV. of وَلِيَ to be near; مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, how wily he is! from اِحْتَالَ to practise an artifice or wile, VIII. of حَالَ to be shifted or changed: مَا أَخْصَرَهُ, how short, or shortened, it is! from اِخْتَصَرَ to be shortened or abridged, D passive of VIII. from the rad. خَصَرَ. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَهُ, how stupid he is! from حَمِقَ to be stupid, أَحْمَقُ, أَلْبَيْضُ هَذَا الثَّوْبُ, how white this piece of cloth is! from اِبْيَضَ to be white, اِبْيَضُ.

REM. c. When formed from verbs med. rad. gemin. or tert. rad. و et ي, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or أَشَدُّ بِأَبِيهِ, how strong his father is! مَا أَجْلَاهُ, how sweet it is! مَا أَغْنَاهُ, how rich he is! But if formed from verba med.

- A rad. و et ي, they follow the inflection of the strong verb; as أَقْوَهُ or أَقُولُ بِهِ, *how well he speaks!* أَجْوَدُهُ or أَجُودُ بِهِ, *how excellent or generous he is!*

REM. d. When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocation (compare § 235); as مَا أَشَدَّ حُمْرَهُ, *how red it is!* مَا أَتَقَى بَيَاضَهُ, *how pure white it is!* مَا أَكْثَرَ قَلْبَلَتَهُ, *what a pretty brown it is!* أَحَبُّ بِسْمُرَتِهِ, *how often he takes a siesta!* مَا أَجْوَدَ جَوَابَهُ or أَجُودُ بِجَوَابِهِ, *how good his reply is!* and not أَحْمَرُهُ, مَا أَبْيَضَهُ, أَسْمَرُ بِهِ, مَا أَقْيَلَهُ, أَجْوَبُهُ, مَا أَجْوَبَهُ, أَحْمَبُ بِهِ.

REM. e. To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was!* But we may also say مَا أَفْضَلَ مَا كَانَ زَيْدٌ (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

- C REM. f. مَا أَمْلَحَهُ, *how good, or goodly, he is!* مَا أَمْلَحَهُ, *how handsome he is!* and less frequently مَا أَحْلَاهُ, *how sweet it is!* admit of the diminutive forms (see § 269) مَا أَحْيَسَنَهُ, مَا أَمِيلَحَهُ, and مَا أَحْيَلَاهُ.

APPENDIX B.

The Verbal Suffixes, which express the Accusative.

- D 185. The following are the verbal suffixes, which express the accusative:

	<i>Singular.</i>		
	Masc.	Common.	Fem.
3. p.	هُ him.	...	هَا her.
2. p.	كَ thee.	...	كِ thee.
1. p.	...	نِي me.	...

<i>Dual.</i>			A
Masc.	Common.	Fem.	
3. p. . . .	هُمَا <i>them both.</i>	. . .	
2. p. . . .	كُهَا <i>you both.</i>	. . .	
1. p. . . .	. . .	. . .
<i>Plural.</i>			B
3. p. هُمْ <i>them.</i>	. . .	هُنَّ <i>them.</i>	
2. p. كُمْ <i>you.</i>	. . .	كُنَّ <i>you.</i>	
1. p. . . .	أَنا <i>us.</i>		

REM. a. The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *نِي* instead of *نِي* (see § 317). The ن of the suffix *نِي* is called by the grammarians *نُونُ الْوَقَايَةِ*, the *guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel *ي*, as happens with the noun (see § 316, b); and also *نُونُ الْإِعْمَادِ*, the *supporting n*, because it serves as a sort of prop or support to the *ي*, which is regarded as the essential portion of the suffix.

REM. b. The damma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after *ي*, *ي*, and *ي*, into *kèsra*; as يَأْتِيهِمْ, *he will come to him, to them*; يَأْتِيَهُنَّ, *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضَيْهِ *thou (fem.) hast not been pleased with him.*

REM. c. The *ي* of the suffix 1st pers. sing. is sometimes dropped; as اتَّقُونِي for اتَّقُونِي, *fear me*; [comp. § 6, rem. a].

REM. d. Old and poetic forms are: *ي* and *نِي* (هَم or هِم), *كُم*. See § 89, 1, rem. c, and § 20, b and d. [The pausal forms *يَه* and *نِيَه*, see Vol. ii. § 228, rem. b. Instead of *ك* some dialects have *ش*; see Lane and the *Mohit*. D. G.]

REM. e. The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern Arabic*; see *Comp. Gr.* p. 153 *seq.*

A 186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(a) Those persons which end in the *êlif otiosum* (see § 7, rem. a), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *و* being in some cases mistaken for the conjunction *و*, and); as *نَصَرُوا* they helped, *نَصَرُونِي* they helped me.

B (b) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long damma which it had in an older stage of the language; as *رَأَيْتُمْ* ye have seen, *رَأَيْتُمُونِي* ye have seen me. The same thing takes place with the accusative suffix of the 2d pers. masc. plur. *كُم*, when it is followed by another suffix (see § 187); as *يُرِيكُمُوهُمْ* he shews them to you.

(c) The 2d and 3d pers. masc. plur. Imperf. occasionally reject the termination *ن* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِنِي*, ye order me*, *تَقْلُونَنَا* for *تَقْلُونِنَا*, ye hate us, *يَجِدُونِي* for *يَجِدُونِنِي*, they will find me. The same thing happens to the 2d pers. sing. fem.; as *تُسَوِّقِينِي*, thou makest me long, for *تُسَوِّقِينِنِي*.

(d) The vowel *ـ* in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as *كَسَرْتِهِ* for *كَسَرْتِنِ*, thou hast broken it.

D (e) The *ي* of the 3d pers. masc. sing. Perf. in verba tertiæ rad. *ي*, may be retained before the suffixes, or (which is far more usual) be changed into *!*; as *رَمَاهُ* (§ 7, rem. c) or *رَمَاهُ*, he threw, or shot, at him.

[* In Sūra xxxix. 64 a third reading is recorded, viz. *تَأْمُرُونِي*, and there are similar variations in other passages. So also with verbs third *ن* we occasionally find such contractions as *مَكَّنِي* for *مَكَّنِنِي* (Sūr. xviii. 94), *تَأْمَنَّا* for *تَأْمَنِنَا* (Sūr. xii. 11).]

[REM. In case of the suffixes ك, ڪ etc. being affixed to the A Jussive of a verb *tertiæ* ك, the two ك are assimilated; the latter loses its *gèzma*, the ك of the suffix takes *tèsdid*, as يُدْرِكُكُمْ.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. أُعْطَانِيكَ, *he gave thee, it, to me*; أُعْطَيْتُكَ, *I gave it to thee*; يَكْفِيكَهُمْ, *he will suffice thee against them (will be sufficient to protect thee B against them)*; أَنْزِلْهُمْوَهَا, *shall we compel you (to receive) it?*

[REM. Combinations like أُعْطَاهَا, *he gave him to her*, أُعْطَاهُوهَا, *he gave her to him*, are legitimate but rare. (Note the orthography in the latter case.) But أُعْطَاهُ is not used; see § 189, rem. *a*.]

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word اِيَّا 'iyā (which never occurs alone). The following are the compound pronouns thus formed :

<i>Singular.</i>			C
Masc.	Common.	Fem.	
3. pers. اِيَّاهُ	...	اِيَّاهَا	
2. pers. اِيَّاكَ	...	اِيَّاكِ	
1. pers. ...	اِيَّايَ	...	
<i>Dual.</i>			
3. pers. ...	اِيَّاهُمَا	...	D
2. pers. ...	اِيَّاكُمَا	...	
1. pers. ...	...	...
<i>Plural.</i>			
3. pers. اِيَّاهُمْ	...	اِيَّاهُنَّ	
2. pers. اِيَّاكُمْ	...	اِيَّاكُنَّ	
1. pers. ...	اِيَّانَا	...	

A REM. *a.* The suffix of the 1st p. sing. is in this case **يَ**, instead of **يِ**, because all nouns ending in **لَ** take that form. See § 317, rem. *a.*

REM. *b.* For the linguistic affinities of **يَا** (dialectically **هَيَا**) in the other Semitic languages, see *Comp. Gr.* p. 112 seq.

189. These suffixes compounded with **يَا** are used in two cases.

(a) Very frequently, but not always (see § 187), when two suffixes B would otherwise have to be appended to the same verb; as **أَعْطَانِي يَا**, instead of **أَعْطَانِي**, *he gave it to me*.

(b) When the pronoun is, for the sake of emphasis, placed before the verb; as **يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ**, *Thee (none but Thee) we worship, and to Thee we cry for help*. Compare in Heb. **הָאֱלֹהִים**, Jerem. v. 22.

C REM. *a.* The suffix attached to **يَا** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ يَائِي**, to distinguish it from **أَعْطَانِي** *he gave him to me*; but it is euphony which requires **أَعْطَاهُ يَا**, *he gave it to him*, instead of **أَعْطَاهُ**.

D REM. *b.* A very strong emphasis is expressed by prefixing the pronoun with **يَا**, and at the same time appending the pronominal suffix to the verb; as **وَيَائِي فَاتَّقُونِ**, *Me therefore, fear Me*.

II. THE NOUN.

190. The Noun, **الْأَسْمُ**, *nomen*, is of six kinds.

(a) The *nomen substantivum*, or Substantive, more especially designated **الْأَسْمُ**, and also **الْمَوْصُوفُ**, or **الْمَنْعُوتُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(b) The *nomen adjectivum*, or Adjective, **الْصِّفَةُ**, **الْوَصْفُ**, or **الْتَّعْتُ**, A quality, descriptive epithet.

(c) The *nomen numerale*, or Numeral Adjective, **إِسْمُ الْعَدَدِ**, the noun of number.

(d) The *nomen demonstrativum*, or Demonstrative Pronoun, **إِسْمُ الْإِشَارَةِ**, the noun of indication, that is, by which some object is pointed out.

(e) The *nomen conjunctivum*, or Relative Pronoun, **الْإِسْمُ الْمَوْصُولُ** B or **الْمَوْصُولُ الْإِسْمِيُّ**, the noun that is united (with a relative clause), as opposed to **الْصِّلَةُ**, the relative clause itself.

(f) The *pronomen*, or Personal Pronoun, **الْضَّمِيرُ** or **الْمُضْمَرُ**, the word by which something is concealed or kept in, and so conceived of by, the mind, as opposed to **الظَّاهِرُ** or **الْمُبْطَنُ**, that which is apparent or manifested, the substantive to which the pronoun refers. It is also C called **الْكِنَايَةُ**, *anonymia*.

REM. a. Of the pronouns we have already treated in part in §§ 84—89 and 185—189, and some further remarks regarding them will be given in § 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§ 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

REM. b. The names of the pronoun, **الْضَّمِيرُ** and **الْمُضْمَرُ**, are D elliptical expressions, for **الضَّمِيرُ بِهِ** and **الْمُضْمَرُ بِهِ**, as the above translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as رَجُلٌ *man*, فَرَسٌ *horse*, عَيْنٌ *eye*, مَاءٌ *water*. The derivative nouns may be substantives or adjectives, and are either
 B *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَرَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَسَادَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كَلْبِيٌّ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
 C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفٌ *how?*).

REM. a. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَاءٌ *water*, is not derived from مَلَأَ *to be full of water*,
 D which is given in the Dictionaries as its root, but, conversely, مَلَأَ is a denominative verb, formed from مَاءٌ; nor is فَرَسٌ *to be skilled in horsemanship*, the root of فَرَسٌ *a horse*, but a denominative from it.

REM. b. By the native grammarians nouns are classified as follows.

(1) اِسْرَاجَامِدٌ *a noun that is stationary or incapable of growth*, one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ *a man*, بَطَّةٌ *a duck*; opposed to اِسْمٌ مُسْتَقٌّ, *a noun that is A derived from a nom. act. or verbal root*, as كَاتِبٌ *a writer*, قَتِيلٌ *slain*.

(2) اِسْمٌ مُجَرَّدٌ, i.e. اِسْمٌ مُجَرَّدٌ عَنِ الزِّيَادَةِ, *a noun that is bare of any accessory or increment*, which comprises merely the letters of the root and no more, as عِلْمٌ *knowledge*, سَفْرَجَلٌ *a quince*; opposed to اِسْمٌ مُزِيدٌ فِيهِ, *a noun that is augmented by additional letters*, as عَلَّامَةٌ *a very learned man*, اِحْرَنْجَامٌ *the being gathered together in B a mass*.

(3) اِسْمٌ عَلَمٌ, or اِسْمٌ عَلَمٌ, *a proper name*, the distinctive mark of an individual; opposed to اِسْمٌ جِنْسِيٌّ, *a generic or common noun*, designating a whole kind or genus (γένος, *جنس*).

(4) The اِسْمٌ اَلْجِنْسِ may be either (a) اِسْمٌ عَيْنٍ, *a noun denoting a concrete object*, as رَجُلٌ *a man*, فَرَسٌ *a horse*; or (b) اِسْمٌ اِجْمَالِيٌّ, *a noun denoting an abstract idea*, as عِلْمٌ *knowledge*, جَهْلٌ *ignorance*. The same terms may be applied to adjectives; رَاكِبٌ, *riding*, is an اِسْمٌ عَيْنٍ, but مَفْهُومٌ, *understood*, an اِسْمٌ اِجْمَالِيٌّ.

(5) The اِسْمٌ اَلْعَلَمِ may be either (a) اِسْمٌ جِنْسِيٌّ, *a proper name applicable to every individual of a whole kind*, as اَسَامَةُ the lion, جَعَارٌ the female hyaena (like "Puss" for the cat, "Renard" for the fox); or (b) اِسْمٌ شَخْصِيٌّ, *a proper name applicable to only one D individual of a kind*, as دَاجِسٌ and اَلْغُبَرَاءُ, names of horses, قُرُوبٌ, the name of a camel, عَوْفٌ, سَعْدٌ, ثَعْلَبَةٌ, names of men, اُمَمِيَّةٌ, اَلْخُنَسَاءُ, names of women.

(6) The اِسْمٌ اَلْعَلَمِ may also be either (a) an اِسْمٌ, or *name*, in its strictest sense, as بَيْتَةٌ, جَعْفَرٌ, عَمْرُوٌ; or (b) a كُنْيَةٌ, i.e. a name compounded with اَبُو, *father of*, as اَبُو اَلْعَبَّاسِ, or اُمُّ, *mother of*, as اُمُّ كَلْبُومٍ, or اِبْنٌ, *son of*, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتُ, *daughter of*,

- A as **بِنْتُ هِنْدٍ** ; or (c) **اَلْقَبُّ**, a surname, which may be either a nickname (**نَبَرٌ**), as **بَطَّةٌ** *Duck* or *Bottle*, **اَنْفُ اَللَّامَةِ** *Camel's-nose*, **بَبَّةٌ** *Bèbba* (imitation of a sound), or an honourable epithet, as **رَيْنُ اَلْعَابِدِينَ**, *the pride or glory of those that worship (God)*, **شَمْسُ اَلْعَالِي**, *the sun of virtues*. The **كُنْيَةُ** is also employed in reference to animals, as **اَبُو اَيُّوبَ**, *Job's father*, the "patient" camel ; **اَبُو اَلْحَصِيْنِ**, *the father of the little fort*, the fox ; **اُمُّ عَامِرٍ**, *the female hyena* ; **اِبْنُ عَرِيْسٍ**, *the weasel* ; **بِنْتُ طَبَقٍ**, *the tortoise*.
- B (7) An **اِسْمٌ عَلِيْمٌ** may likewise be either (a) **مُفْرَدٌ**, simple, consisting of a single word, as **عَنْتَرَةٌ**, **اَوْسٌ** ; or (b) **مُرْكَبٌ**, compounded. The **مُرْكَبٌ** may be either (a) **اِسْنَادِيٌّ**, *predicative*, when the words that compose it constitute a **جُمْلَةٌ** or proposition, as **بَرَقَ نَحْرُهُ** (*his throat shone*), **تَأَبَّطُ شَرًّا** (*he carried mischief under his arm*), **شَابَ قَرْنَاهَا** (*her two locks became gray*) ; or (β) a mixed compound, **مُرْكَبٌ مَزْجِيٌّ**, which is not a proposition (**غَيْرُ جُمْلَةٍ**), as **بَعْلَبَكْ**, *Ba'al-bèk*, **مَعْدِيكَرِبُ**, *Ma'di-karib*, **سِيْبَوِيْهِ**, *Siba-wèih* ; or (γ) **مُضَافٌ وَمُضَافٌ اِلَيْهِ**, a substantive governing another in the genitive, as **اُمُّ كَلْثُوْمٍ**, **اَبُو ذُوَيْبٍ**, **اِمْرُؤُ الْقَيْسِ**, **عَبْدُ مَنَافٍ**.
- (8) Finally, an **اِسْمٌ عَلِيْمٌ** may be either (a) **مُرْتَجَلٌ**, *improvised, extemporised, impromptu*, existing only as a proper name, as **عِمْرَانُ**, **فَقْعَسُ حَيَوَةٍ** ; or (b) **مَنْقُولٌ**, *transferred from some other use, tropical*. The latter class is of six kinds, viz. (a) **مَنْقُولٌ عَنِ اِسْمٍ عَيْنٍ**, as **فُضْلٌ** (*excellence*), **اِيَّاسُ** (*giving, gift*) ; (γ) **مَنْقُولٌ عَنْ صِفَةٍ** (*judging*), **نَائِلَةٌ** (*bestowing*) ; (δ) **مَنْقُولٌ عَنْ فِعْلٍ**, as **يَشْكُرُ**, **شَمْرٌ** ; (ε) **مَنْقُولٌ عَنْ صَوْتٍ**, as **بَبَّةٌ** (see above, 6, c) ; and (ζ) **مَنْقُولٌ عَنْ مُرْكَبٍ** (see above, 7, b).
- D

192. Deverbal nouns are divisible into two principal classes ; A namely :—

- (a) *Nomina verbi* or *nomina actionis*, أَسْمَاءُ الْفِعْلِ (infinitives).
- (b) *Nomina agentis*, أَسْمَاءُ الْفَاعِلِ, and *nomina patientis*, أَسْمَاءُ الْمَفْعُولِ, (participles).

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives ; the *nomina agentis et patientis* are by their nature adjectives, but have come to be used also as B substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbal nouns.

- (a) *Nomina vicis*, أَسْمَاءُ الْبَرَّةِ, nouns that express the doing of an action *once*.
- (b) *Nomina speciei*, أَسْمَاءُ النَّوْعِ, nouns of *kind* or *manner*.
- (c) *Nomina loci et temporis*, أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ, also called *nomina vasis*, أَسْمَاءُ الظَّرْفِ, nouns of *place* and *time*. C
- (d) *Nomina instrumenti*, أَسْمَاءُ الْأَلَةِ, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes ; namely :—

- (a) *Nomen unitatis vel individuitatis*, اِسْمُ الْوَحْدَةِ, the noun that denotes *the individual*.
- (b) *Nomen abundantiae vel multitudinis*, اِسْمُ الْكَثَرَةِ, the noun D that denotes the place where anything is found in *abundance*.
- (c) *Nomen vasis*, اِسْمُ الْوَعَاءِ, the noun that expresses the *vessel* which contains anything.
- (d) *Nomen relativum*, اِلِاسْمُ اَلْمَنْسُوبِ or اَلتَّسْبَةُ (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

A (e) *Nomen abstractum qualitatis*, اِسْمُ الْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(f) *Nomen deminutivum*, اِلِاسْمُ الْمَصْغَرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the diminutive.

a. THE DEVERBAL NOUNS.

(a) *The Nomina Verbi.*

195. The nomina verbi, اَسْمَاءُ الْفِعْلِ, are abstract substantives, B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground- C form of the ordinary trilateral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. جَرَى, غَزَوُ, سَيَرُ, قَوْلُ, فَهَمُ, عَجَزُ, رَدُّ, ضَرَبُ as فَعَلَ.
2. فَرَحُ, سَخَطُ, عَمَلُ, كَرَمُ, نَظَرُ, جَلَبُ, هَرَبُ, طَلَبُ as فَعَلَ, جَوَى, شَلَلُ.
3. حَلَفُ, سَرَقُ, حَرِمُ, ضَحِكَ, كَذَبُ as فَعَلَ.
- D 4. فِسَقُ, ذِكْرُ, عَلِمُ, حَفِظُ as فَعَلَ.
5. رَضَى, سَمِنَ, ثَقَلَ, صَغُرَ, عَظُمَ, كَبُرَ as فَعَلَ.
6. وَدَّ, سَخَطَ, شَرِبَ, شَكَرَ, زَهَّدَ, شَغَلَ, جَمِنَ as فَعَلَ.
7. سُرَى, هَدَى as فَعَلَ.
8. حَيَرَةُ, غَيْرَةُ, كَثَرَةُ, رَحِمَةُ as فَعَلَةٌ.
9. شَكَاةُ, عَظْمَةٌ, ضَبَعَةٌ, عَكْبَةٌ as فَعَلَةٌ.

10. **فَعَلَّة**, as **سَرَقَة**. A
11. **فَعَلَّة**, as **نَشْدَة**, **عَصِيَّة**, **حَمِيَّة**.
12. **فَعَلَّة**, as **سُمْرَة**, **أُدْمَة**.
- [13. **فَعَلَّة**, as **غَلْبَة** (also written **غَلْبَة**).]
- [13*. **فَعَلَّة**, as **جِبِلَّة**.]
14. **فَعَلَى**, as **تَقْوَى**, **دَعْوَى**.
- [15. **فَعَلَى**, as **مَرَطَى**, **جَمَزَى**.]
16. **فَعَلَى**, as **دِكْرَى**. B
17. **فَعَلَى**, as **رُجْعَى**, **بُشْرَى**.
- [18. **فَعَلَى**, as **غُلْبَى** (or **غُلْبَى**).]
- [19. **فَعَلَاءَ**, as **رَهْبَاءَ**, **رَغْبَاءَ**.]
- [19*. **فَعَلَاءَ**, as **رَهْبَاءَ**.]
- [20. **فَعَلَانُ**, as **زَيْدَانُ**, **شَتَّانُ**, **لَيَّانُ**.]
21. **فَعَلَانُ**, as **شَتَّانُ**, **نَزْوَانُ**, **هَيْجَانُ**, **طَوْفَانُ**, **جَوْلَانُ**, **خَفَقَانُ**.
22. **فَعَلَانُ**, as **رِضْوَانُ**, **نِسْيَانُ**, **حِرْمَانُ**. C
23. **فَعَلَانُ**, as **كُفْرَانُ**, **غُفْرَانُ**, **شُكْرَانُ**, **رُجْحَانُ**.
- [24. **فَعَلُوتُ**, as **رَهْبُوتُ**, **رَحْمُوتُ**, **جَبْرُوتُ**.]
- [24*. **فَعَلُوتَى**, as **رَهْبُوتَى**, **رَحْمُوتَى**, **جَبْرُوتَى**.]
25. **فَعَالُ**, as **رَوَاحُ**, **نَفَادُ**, **نَفَادُ**, **دَهَابُ**, **فَسَادُ**, **صَلَاحُ**.
26. **فَعَالُ**, as **إِبَاءُ**, **نِفَارُ**, **شِرَادُ**, **إِدْبُ**, **قِيَامُ**, **نِكَاحُ**, **حِجَابُ**, **كِتَابُ**. D
27. **فَعَالُ**, as **نُعَابُ**, **نُعَاقُ**, **أُزَارُ**, **مُشَاءُ**, **زُكَامُ**, **سُعَالُ**, **سُؤَالُ**, **مُزَاجُ**.
28. **فَعَالَةٌ**, as **زَهَادَةٌ**, **صَحَامَةٌ**, **فَصَاحَةٌ**, **جَزَالَةٌ**, **نَظَافَةٌ**, **طَرَافَةٌ**.
29. **فَعَالَةٌ**, as **صَيَانَةٌ**, **عِبَادَةٌ**, **سِفَارَةٌ**, **كِتَابَةٌ**.
- [30. **فَعَالَةٌ**, as **خُفَارَةٌ**, **بُعَايَةٌ**.]
31. **فَعَالِيَةٌ**, as **رَكَابِيَةٌ**, **عَلَانِيَةٌ**, **طَمَاعِيَةٌ**, **كَرَاهِيَةٌ**.

- A 32. وَضَوْءٌ, وَقُوْدٌ, وَلَوْعٌ, قَبُولٌ, as فَعُولٌ.
 33. قُدُوْمٌ, لَزُوْمٌ, جُحُوْدٌ, غُدُوٌّ, وَرُوْدٌ, دُخُوْلٌ, خُرُوْجٌ, as فُعُوْلٌ.
 [33*. اَلْوَكَّةُ, as فُعُوْلَةٌ.]
 34. عُذُوْبَةٌ, صُعُوْبَةٌ, سُهُوْلَةٌ, as فُعُوْلَةٌ.
 [35. اَلصُّوْصِيَّةُ, خُصُوْصِيَّةٌ, as فُعُوْلِيَّةٌ.]
 [36. شُيُوْخِيَّةٌ, جُهُوْلِيَّةٌ, خُصُوْصِيَّةٌ, as فُعُوْلِيَّةٌ.]
 37. رَحِيْلٌ, ذَمِيْلٌ, اَزِيْزٌ, نَعِيْبٌ, نَعِيْقٌ, صَبِيْلٌ, as فَعِيْلٌ.
 B 38. حَمِيَّةٌ, شَكِيَّةٌ, as فَعِيْلَةٌ.
 39. مَفَرٌ, مَحْمَلٌ, مَحْبَسٌ, مَدْخَلٌ, as مَفْعَلٌ.
 40. مَحِيْضٌ, مَصِيْرٌ, مَسِيْرٌ, مَوْعِدٌ, مَوْثِقٌ, مَرْجِعٌ, مَكْبَرٌ, as مَفْعِلٌ,
 مَجِيءٌ.
 [41. مَهْلِكٌ, as مَفْعَلٌ.]
 42. مَرْضَاةٌ, مَوْدَّةٌ, مَرَمَّةٌ, مَحْمَدَةٌ, as مَفْعَلَةٌ.
 43. مَأْوِيَّةٌ, مَسِيْرَةٌ, مَوْجِدَةٌ, مَعْرِفَةٌ, مَرْجِعَةٌ, مَحْمَدَةٌ, as مَفْعَلَةٌ,
 مَرْتَبَةٌ.
 C [44. مَقْدَرَةٌ, مَهْلِكَةٌ, as مَفْعَلَةٌ.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called مُصَدَّرٌ مِيْمِيٌّ, see further §§ 208, 221, rem. c, and the remarks to §§ 222—225.]

197. All these nouns cannot, however, be formed from *every* triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned D from the Lexicon.

198. The five forms, which are most frequently used, are :

1. فَعْلٌ, 2. فَعِلٌ, 28. فَعَالَةٌ, 33. فُعُوْلٌ, 34. فُعُوْلَةٌ.

(a) فَعْلٌ is the abstract noun from *transitive* verbs of the forms فَعَلٌ and فَعِلٌ; as قَتَلَ to kill, قَتْلٌ killing or being killed (§ 201); فَهَمَ to understand, فَهْمٌ understanding, insight; خَطَفَ to snatch, خَطْفٌ.

(b) **فَعُولٌ** is the abstract noun from *intransitive* verbs of the form A **فَعَل**; as **قَعَدَ** and **جَلَسَ** to sit, **قُعُودٌ** and **جُلُوسٌ** sitting; **خَرَجَ** to go out, **خُرُوجٌ** going out.

(c) **فَعْلٌ** is the abstract noun from *intransitive* verbs of the form **فَعِل** (§§ 38 and 92); as **فَرِحَ** to be glad, **فَرَحٌ** joy; **مَرَضَ** to be sick, **مَرَضٌ** sickness.

(d) **فَعَالَةٌ** and **فُعُولَةٌ** are the abstract nouns from verbs of the form **فَعَل**; as **جَزَلَ** to be thick and large, to be of sound judgment, **جَزَالَةٌ** firmness or soundness of judgment; **سَرَوْ** to be generous, **سَرَاوَةٌ** B generosity; **خَشَنَ** to be rough, **خَشُونَةٌ** roughness; **سَهَلَ** to be smooth, **سُهُونَةٌ** smoothness.

REM. The abstract nouns of verbs which express FLIGHT, or REFUSAL, usually take the form 26. **فِعَالٌ**; as **فَرَّ**, **نَفَرَ**, **شَرَدَ**, to flee, **فِرَارٌ**, **نِفَارٌ**, **بِرَارٌ**, **شِرَادٌ**, **جَمَحَ** to become refractory, to run away with his rider (of a horse), **جِمَاحٌ**, **نَارٌ** to flee from, shun with horror, **نَوَارٌ**; **إِبَاءٌ** to refuse, **إِبَاءٌ**. Those that express SICKNESS or AILMENT of any C kind have 27. **فُعَالٌ**, as **عَطَسَ** to sneeze, **عُطَاسٌ**; **سَعَلَ** to cough, **سُعَالٌ**; VIOLENT OR CONTINUOUS MOTION, 21. **فُعْلَانٌ**, as **طَارَ** to fly, **طَمِيرَانٌ**; **جَرَى** to run, **جَرَيَانٌ**; **خَطَرَ** to lash the tail, to brandish, **خَطَرَانٌ**; **بَرَقَ** to gleam, **بَرَقَانٌ**; **وَمَضَ** to flash, **وَمِضَانٌ**; **خَفَقَ** to palpitate, **خَفَقَانٌ**; CHANGE OF PLACE, 37. **فَعِيلٌ**, as **رَحَلَ** to travel, **رَحِيلٌ**, **دَبَّ** to creep, **دَبِيبٌ**; **رَسَمَ** to gallop (of a camel), **رَسِيمٌ**, **دَمَلَ** to trot (of a camel), **دَمِيلٌ**; **وَجَفَ** to be agitated, palpitate, run quickly, **وَجِيفٌ**; D **بَرَقَ** to gleam, **بَرِيقٌ**; **وَمَضَ** to flash, **وَمِيزٌ**; SOUND, 27. **فُعَالٌ** and 37. **فَعِيلٌ**, as **نَعَبَ** to croak, **نُعَابٌ** and **نَعِيبٌ**; **نَهَقَ** to sob, to bray, **نَهَاتٌ**; **نَهَقَ** to bray, **نُهَاقٌ** and **نَهَيْقٌ**; **صَهَلَ** to neigh, **صَهِيلٌ**; **صَاحَ** to cry out, **صَاحٌ**; **صَرَخَ** to cry out for help, **صَرَاحٌ**; **نَبَحَ** to bark, **نُبَاحٌ**; **بَكَى** to weep, **بُكَاءٌ**; **عَوَى** to

A *howl*, عَوَا; ثَغَا to *bleat*, ثَغَا; رَغَا to *grumble* (of a camel), رَغَا; OFFICE, TRADE OR HANDICRAFT, 29. فِعَالَةٌ, as خَلَفَ to *succeed*, خِلَافَةٌ the office of successor (خَلِيفَةٌ) or caliph, the caliphate; أَمَرَ to *be chief* or *emir*, إِمَارَةٌ the office of *emir*; وَلَّى to *be in charge or command of*, وَلَايَةٌ, governorship; نَابَ to *take one's place, act as deputy*, نِيَابَةٌ, deputyship; كَتَبَ to *write*, كِتَابَةٌ the office of *secretary*; خَاطَ to *sew*, خِيَاطَةٌ the trade of *tailor*; تَجَرَ to *trade*, تِجَارَةٌ trade, traffic.

B 199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَّقَ, to *part, divide*, has فُرُقَ, but فَرِيقَ, to *be afraid*, فَرِيقَ; جَهَرَ, to *be plain, open or public*, has جَهْرُ or جِهَارُ, but جِهْرُ, to *be unable to see in the sunlight*, جِهْرُ, and جَهْرُ, to *be loud*, جِهَارَةٌ; شَرَفَ, to *surpass or excel in rank or nobility*, has شَرَفُ, but شَرِيفَ, to *be high or prominent*, شَرِيفَ, and شَرِيفَ to *be exalted, noble or eminent*, شَرِيفَ or شَرَافَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَّمَ, to *judge*, has حُكْمٌ, but when it signifies to *curb* (a horse), حَكَّمَ; خَرَّ, to *fall prostrate*, has خَرٌّ or خُرُورٌ, but when it means to *sound like rushing water*, خَرِيرٌ; رَفَعَ, to *be exalted or noble*, has رَفْعَةٌ, but in the sense of to *have a loud voice*, رَفَاعَةٌ; وَجَدَ, to *find*, usually has وَجْدَانٌ, but when it means to *be wealthy*, جَدَّةٌ, and to *be moved by love, grief or anger*, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense; as قَتَلَهُ his *killing* (another) or his *being killed* himself; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after

its having been well ordered; **فِي هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ** A
الْقُرْآنِ in this year *el-Ma'mūn* publicly adopted the doctrine of the
Kor'ān's having been created.

REM. There are also *nomina verbi* that have always a passive signification; as **سُرُورٌ** joy, gladness, from **سُرَّ** to be glad; **وُجُودٌ** existence, from **وُجِدَ** to be found, to exist (see § 200)*.

202. The nouns formed from the derived forms of the strong trilateral verb are as follows.

II. 1. **تَفْعِيلٌ**.

B

2. **تَبَصَّرَ**, **تَفَرَّقَ**, **تَكَمَّلَ**, **تَقَدَّمَ**, **تَكْرِمَ**, **تَذَكَّرَ**, **تَفَعَّلَ**,
تَزَكَّى, **تَذَكَّبَ**, **تَجَرَّبَ**, **تَهَيَّأَ**, **تَضَرَّعَ**, **تَسَرَّعَ**.

[3. **تَضَرَّعَ**, **تَسَرَّعَ**, **تَهَيَّأَ**, **تَفَعَّلَ**.]

4. **تَكَرَّرَ**, **تَرَدَّدَ**, **تَصَدَّقَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَفَعَّلَ**,
تَسَيَّرَ, **تَطَوَّافٌ**, **تَجَوَّالٌ**, **تَوَاضَعٌ**.

[5. **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**, **تَهَيَّأَ**,
تَهَيَّأَ.] Of these examples some allow only the two

first, pointing the others as examples of **تَفَعَّلَ**.]

[6. **قَضَاءٌ**, **قَدَامٌ**, **حَرَّاقٌ**, **فَسَّارٌ**, **عِلَّامٌ**, **كِلَّامٌ**, **كِدَّابٌ**, **فُعَّالٌ**,
حِمَّالٌ, **كِبَّارٌ**.]

[7. **حَطِيبِي**, **قَلِيلِي**, **خَلِيفِي**, **خَصِصِي**, **حَتِيبِي**, **فَعِيلِي**,
رَمِيًا, **قَتِيبِي**, **فَحِيرِي**, **دَلِيلِي**, **مِثْمِي**.]

D

[8. **مِثْمِيًا**, **خَصِصِيًا**, **فَعِيلِيًا**.]

To these may be added **تُفَعَّلُونَ**, as **تُهْلَكُونَ**. Here the vowel of the

* **[وُجُودٌ]** is also employed in the active signification; see the Gloss. to *Bibl. Geogr.* viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second ;
تَفْعُولٌ for تَفْعُولٌ.

III. 1. مُفَاعَلَةٌ.

2. فَعَالٌ.

[3. فَعِيَالٌ, as ضَيْرَابٌ, قَيْتَالٌ, فَعِيَالٌ.]

[4. فَعَالٌ, as مِرَاءٌ/قَتَالٌ.]

IV. اِفْعَالٌ.

V. 1. تَفْعُلٌ. [2. تَفْعَالٌ, as تَحْمَالٌ, تَكْلَامٌ, تَمَلَّاقٌ, تَنَقُّمٌ, تَمَلَّاقٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاوُتٌ, as تَفَاعُلٌ.]

[3. تَفَاعِلٌ, as تَفَاوُتٌ.]

VII. اِنْفِعَالٌ.

VIII. 1. اِفْتِعَالٌ. [2. فَعَالٌ, as سِتَارٌ, قِتَالٌ.]

IX. اِفْعِلَالٌ.

X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ.

XII. اِفْعِيَالٌ.

XIII. اِفْعِوَالٌ.

XIV. اِفْعِنَالٌ.

C XV. اِفْعِنَالَةٌ.

REM. a. In II. the form فَعَالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common ; تَفْعِلَةٌ is chiefly used in verba tert. rad. hémz. and tert. rad. و et ي (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا) ; فَعِيلَةٌ and فَعِيلَاءٌ are usually ascribed to I., but as their use is لِقْصِدُ الْمُبَالَغَةِ, to express energy or intensity, [or frequency,] they seem as deserving of a place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèsdîd are akin to the Heb. infin. absol. קָפַל (קָפַל, קָפַל), to Heb. substantives like שָׁלוֹם, and to the Eastern Aramaic infin. קָפַל; whereas تَفْعِيلٌ, تَفْعُولٌ and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَلَ, but of an obsolete تَفَعَّل, akin to הִפְעִיל, הִפְעִיל, הִפְעִיל, and are represented in the

cognate dialects by such substantives as **تَحْبِيلٌ**, **تَحْمِيلٌ**, **تَحْبِيلٌ**, **تَحْمِيلٌ**, **تَحْبِيلٌ**, **تَحْمِيلٌ**, etc.*—In III. **فَعَالٌ** is the original infinitive, which the great majority of the Arabs shortened into **فَعَالٌ**, whilst some compensated the loss of the long vowel by doubling the following consonant, **فَعَالٌ**. The most common form of all is **مُفَاعَلَةٌ** ([in form identical with the] pass. particip. fem.).—In V. the original form is **تَفَعَّلٌ**, which has however been almost entirely supplanted by **تَفَعَّلٌ**.—In VIII. those Arabs alone use **فَعَالٌ**, who shorten the Perf. and Imperf. into **فَعَلٌ**, or **يَفْعَلُ**, **يَفْعَلُ**, etc. in the cases mentioned in § 117*.—The form **تَفَعَّلٌ** is sometimes ascribed to III., as **تَرْمَأٌ**; and **تَرْمَأٌ** to VI., as **تَحْجِرُوا**, **تَحْجِرُوا**, **تَحْجِرُوا**.

[REM. b. For the **مَصْدَرٌ** of the derived conjugations see § 227, rem.]

203. The nouns formed from the quadriliteral verbs are:—

- I. 1. **فَعْلَانٌ**, as **دَحْرَجَةٌ**, **سَرْهَفَةٌ**, **حَوْقَلَةٌ**, **جَهْوَرَةٌ**, **بَيْطَرَةٌ**, **سَلْقَاءٌ**, **زُلْزَالٌ**, **فَلْقَلَةٌ**, **زُلْزَلَةٌ**.
2. **فَلْقَلٌ**, **زُلْزَالٌ**, **سَلْقَاءٌ**, **حَيْقَالٌ**, **سَرْهَافٌ**, **دَحْرَاجٌ**, **فَعْلَالٌ**.
- [3. **فَلْقَلٌ**, **زُلْزَالٌ**, **فَعْلَالٌ**.]
- II. **تَفَعَّلٌ**, as **تَدَحْرُجٌ**.
- III. **اِفْعِلَالٌ**, as **اِحْرَنْجَامٌ**.
- IV. **اِفْعِلَالٌ**, as **اِطْمِئْنَانٌ**, **اِفْشِعْرَارٌ**. [The irregular form **طَمَأْنِينَةٌ** is rather to be considered as a substantive, **اِسْمٌ مَصْدَرٌ**.]

REM. In I. **فَعْلَانٌ** is the common form, whilst the employment of **فَعْلَالٌ** depends upon the *usus loquendi* (like that of **فَعَالٌ** in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

- A of the trilateral verb). The form **فَعْلَالٌ** seems to be restricted to reduplicated verbs, like **رُزِلَ**.—A variation of the fourth form is presented to us in the word **طِعْنَانٌ**, *mutual thrusting and stabbing with lances* = **تَطَاعُنٌ**, which comes from **طَعَنَ** = **اطْعَنَ**.

204. The abstract nouns of the *verba mediæ rad. geminatae* are formed according to the rules given in § 120. Hence **مَدٌّ** for **مَدَدٌ**, **مَرَدٌ** for **مَرَدَدٌ** (from **رَدَّ**), **تَغَرُّرٌ** for **تَغَرَّرَةٌ** (from the second form of **غَرَّ**).

- B REM. a. Those nouns, of which the first and second radicals are pronounced with *fêṭḥa*, undergo no contraction; as **سَدَدٌ**, **عَلَلٌ**, **مَلَلٌ**, **غَصَصٌ**.

REM. b. The nouns of the third and sixth forms may either be contracted or not; as **مُهَادَّةٌ** or **مُهَادَّةٌ**, **تَسَابُّبٌ** or **تَسَابُّبٌ**. See § 124.

- 205.** The formation of nouns from the *verba hêmzata* takes place according to the rules laid down in §§ 131—136.

206. Those *verba primæ rad.* **و**, that reject the **و** in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

	عِدَّةٌ	from	وَعَدَ ,	Imperfect	يَعِدُ ,	Imperat.	سِدْ
	عِظَّةٌ	„	وَعِظَ	„	يَعِظُ	„	عِظٌ
	دَعَّةٌ	„	وَدَعَ	„	يَدَعُ	„	دَعٌ
D	زِنَةٌ	„	وَزَنَ	„	يَزِنُ	„	زِنٌ
	دِيَّةٌ	„	وَدَى	„	يَدِي	„	دِ

The termination **ةٌ**, with which these nouns are furnished, is a compensation for the lost radical.

REM. a. Not a few *verba primæ rad.* **و**, however, have nouns of the form **فَعْلٌ**, though they drop the first radical in the Imperf.; e.g. **وَجَرٌ**, **يَجِرُ**, **وَجَرٌ**; **وَجَنٌ**, **يَجِنُ**, **وَجَنٌ**. Others have both forms;

e.g. *يَعِدُ*, *وَعَدَ*; *يَزِنُ*, *وَزَنَ* and *زِنَةً*; *يَزِنُ*, *وَزَنَ* and *زَعَةً*; *يَضَعُ*, *وَضَعَ* and *وَضْعٌ*. A
عَدَةٌ and *وَعْدٌ*.

REM. b. Initial *و*, if pronounced with damma or kèsra, may be changed into *أ* (see § 145, rem.), as *أَجْدَانُ*, *أُجُودٌ* for *وَجْدَانُ* *وُجُودٌ*.

REM. c. In nouns from verba primæ rad. *و*, this radical is changed into *ي*, if it be without a vowel, and kèsra precede; as *إِجَابٌ* for *إِجَابٌ*, from the fourth form of *وَجَبَ*; *إِسْتِيفَاءٌ* for *إِسْتِيفَاءٌ*, from the tenth of *وَفَى*. See § 145. B

REM. d. Compare in Hebrew, *שָׁכַח*, (*רִשָּׁתָּהּ*), (*לִדָּהּ*) *לָדַת*, *שָׁכַח*, (*עֲצָה*), (*עֲדָה*) *עָדָה*; *יָדַע*, *יָשַׁב*, *יָרַשׁ*, *יָלַד*, from *יָדַעַת*, *יָשַׁבַת*, *יָרַשַׁת*, *יָלַדַת*, *יָשַׁן*, *יָעַץ*, *יָעַד*, from *יָשַׁן*, (*שִׁנָּה*) *שָׁנָה*. Corresponding forms in Syriac are *ܩܕܝܫܐ* (rad. *ܩܕܝܫ*), *ܩܕܝܫܐ* (rad. *ܩܕܝܫ*).

207. Nouns derived from verba mediæ rad. *و* et *ي* are subject to the same irregularities as those verbs (§ 150, etc.). C

208. If the noun from a verb mediæ rad. *و* or *ي* be of the form *فَعُولٌ*, the *و* or *ي* remains unchanged; as *سَيَّرَ*, *قَوْلٌ*. In the form *فُعُولٌ* from verba med. *و*, the *و* may be changed into *وُ*, as *ثُوُوبٌ*, *ثُوُوبٌ*, from verba med. *و*, the *و* may be changed into *وُ*, as *ثُوُوبٌ*, etc. Verba med. *ي* of the form *مَصْدَرٌ مَبِئِيٌّ*, Imperf. *يَفْعَلُ* (see § 157), frequently take kèsra in the *مَصْدَرٌ مَبِئِيٌّ*, as *مَبِئِيٌّ* (for *مَبِئِيٌّ*), *مَبِئِيٌّ* (or by assimilation *مَبِئِيٌّ*), *مَبِئِيٌّ*, *مَبِئِيٌّ*, and the like. [See § 223, rem.] D

209. If the letter *و*, pronounced with fetha, be preceded by kèsra, it is converted into *ي*; as *قِيَامٌ* for *قِيَامٌ*, from *قَامَ*; *صِيَانَةٌ* for *صِيَانَةٌ*, from *صَانَ*; *إِنْقِيَادٌ* and *إِنْقِيَادٌ* for *إِنْقَادٌ* and *إِنْقَادٌ*, from the seventh and eighth forms of *قَادَ*. Except in the third form, where it remains

A unchanged; as *عَوَان* from *سَوَار*, *جَوَار* from *ثَوَار*, *ثَوَار* from *ثَوَار*, *لَوَام* from *قَوَام*, *قَوَام* from *عَوَان*, *نَاوَأ* from *لَوَام*.

210. Peculiar to verba mediæ rad. *و* et *ى* is the nominal form *فَعْلُوْة*, in which *ى* always takes the place of the second radical; as *دَيُّومَة* from *دَام* (دوم), *قَيِّدُوْة* from *قَاد* (قود), *كَيِّنُوْة* from *كَانَ* (كون), *شَاخ* from *شَيْخُوْة*, *بَيْن* from *بَانَ* (بين), *سَيِّدُوْة* from *سَاد* (سود), *غَيَّب* from *غَيَّبُوْة*, *صَيَّرُوْة* from *صَارَ* (صير), *قَالَ* from *قَالَ* (قيل).

REM. Some grammarians regard *فَعْلُوْة* as the original form. The impossible *شَيْخُوْة*, *صَيَّرُوْة*, were, they say, first changed into *شَيْخُوْة*, *صَيَّرُوْة*, and then altered, on account of the discord between *ī* and *ū* in successive syllables, into *شَيْخُوْة*, *صَيَّرُوْة*. Others look upon *فَعْلُوْة* as a contraction for *فَيْعْلُوْة*, so that *دَيُّومَة* was originally *دَيُّومُوْة*, by assimilation *دَيُّومَة*, and then shortened *دَيُّومَة* (like *مَيْت* for *مَيْت*); but there is no verbal form *فَيْعَلَّ*, with which such a nomen verbi could be connected. The rare substantive forms *سُوْدَد* (or *سُوْدَد*) from *سَاد*, to be chief or ruler, and *عُوْطَط* from *عَاط* to desire the male (of a she-camel); the cognate forms *فَيُّوْضَى*, *فَيُّوْضَى* and *فَيُّوْضَى*, *فَيُّوْضَى* and *فَيُّوْضَى*, *فَيُّوْضَى* and *فَيُّوْضَى*, mixture, confusion; and the analogy of the Aramaic verbal form *ܦܥܠܐܠ* (as *ܦܥܠܐܠ*) and the Heb. *פּעלל* (as *פּעלל*),—all combine to prove that *فَعْلُوْة* comes directly from a quadriliteral *فَعْلَل*.

211. In nouns of the fourth and tenth form of verba mediæ rad. *و* et *ى*, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination *ة* is appended to the noun by way of compensation (compare § 206). E.g. *إِفَادَة* and *إِسْتِفَادَة* for *إِفَوَام* and *إِسْتِفَوَام*; *إِقَامَة* and *إِسْتِقَامَة* for *إِقَوَام* and *إِسْتِقَوَام*.

REM. Nouns of the fourth form without the *ê* very rarely A occur; e.g. *إِقَامَر* in the *Ḳor'ān*, *Sūr. xxi. 73* (for *إِقْوَامَر*, *إِقَامَر* or *إِقَامَر*); *إِبْرَآ* (for *إِبْرَآ*) from *أَرَى* to make or let see, to show (§ 176, rem. c).

212. In nouns formed from verba tertie rad. *و* et *ى*, the third radical is retained, when the second immediately precedes it and is vowelless; as *غَزُو*, *رَمَى*, *زَهَو*, *فَرَى*, *رِضْوَان*, *غِشْيَان*. If the second radical be *و* and the third *ى*, an assimilation takes place in the form *فَعْل*, as *حَى* for *حَى*, *طَى* for *طَى*, *لَى* for *لَى*, *حَوَى* for *حَوَى*, *زَوَى*, *طَوَى*, *لَوَى*.

213. In nouns from verba tertie rad. *و* et *ى* of the forms *فَعْل*, B *فِعْل*, and *فَعْل*, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of *ى*) rejects its *ḍamma*, throws back the *tènwin* upon the *fèṭha* of the second radical, and becomes quiescent. E.g. *جَلَى* for *جَلَى* (*جَلَو*), *سُرَى* for *سُرَى* (*سُرَو*), *رِضَى* for *رِضَى* [or *رِضَا*], *لِطَى* for *لِطَى* (*لِطَو*), *مُدَى* for *مُدَى* (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertie rad. *و* of the form *فَعْلَة*, the *و* C is changed, after the elision of its *fèṭha*, into *ḍlif* productionis; as *صَلَاة* for *صَلَوَة*, *حَيَاة* for *حَيَوَة*, *زَكَاة* for *زَكَوَة*, *شَكَاة* for *شَكَوَة*.

REM. *a*. We often find, however, the (etymologically more correct) orthography *صَلَوَة*, *حَيَوَة*, *زَكَوَة* (§ 7, rem. *d*).

REM. *b*. In the same way as *حَيَاة* for *حَيَوَة*, we find *مَرَضَاة* for *مَرَضَوَة* (*مَرَضَوَة*), *مَرَثَاة* for *مَرَثَوَة*, etc.

215. If the noun from a verb tertie rad. *و* be of the form D *فُعُول* or *فُعُولَة*, the *و* productionis of the second syllable combines with the radical *و* into *و*; as *عُلُو*, *دُنُو* for *عُلُو*, *دُنُو*. But, if these forms come from verba tertie rad. *ى*, the *و* productionis is changed, through the influence of the third radical, into *ى*, and combines with it into *ي*, whilst, at the same time, the *ḍamma* of the second radical becomes a *kèsra*; as *رُقَى*, *أُوَى* for *رُقَى*, *أُوَى*, *مُضَى* for *أُوَى*, *رُقَى*, *أُوَى*.

A. **مُضَوًى** (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as **أَتِيْتُ** for **أَتَيْتُ**, **أَوِيْتُ** for **أَوَيْتُ**, **عَتَيْتُ** for **عَتَيْتُ**; just as in the plural of substantives we find **عَصِيَّتِي**, **قُسِيَّتِي**, **دَلِيَّتِي**, for **عَصِيَّتِي**, **قُسِيَّتِي**, **دَلِيَّتِي**, from **قَوْسٌ**, **عَصَا**, **دَلْوٌ**.

216. If the noun from a verb *tertiæ rad.* **ي** be of the form **فَعِيلٌ**, the **ي** productionis of the second syllable combines with the

B radical **ي** into **يَ**; as **هَوِيْتُ** for **هَوَيْتُ**, from **هَوَى**. In the same form from *verba tertiae rad.* **و**, the third radical is converted into **ي**, and combines in the same manner with the **ي** productionis into **يَ**.

217. In the *nomina verbi* of the forms **فَعَالٌ**, **فِعَالٌ**, and **فُعَالٌ**, the third radical of *verba tertiae rad.* **و** et **ي** is changed into *hêmza*; as **بَنَاءٌ**, **بِنَاءٌ**, **خَفَاءٌ**.

The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as **إِرْتَجَاءٌ**, **إِنْجِلَاءٌ**, **إِعْطَاءٌ**, **إِحْوِيَاءٌ**, **إِسْتِدْعَاءٌ**, **إِرْعَوَاءٌ**; and in that of the third, when it has the form **فَعَالٌ**, as **نَادَى** from **نَدَا**. This change is caused by the preceding long *fetha*.

218. The *nomina verbi* of the second form of *verba tert. rad.* **و** et **ي** always take the form **تَفْعِلَةٌ** (§ 202, rem.), as **تَعْرِيفَةٌ**, **تَسْلِيَةٌ**.

In those of the fifth and sixth forms, the influence of the third radical D (always **ي**, § 169) converts the *ḍamma* of the penult syllable into *kèsra*, and the syllables **يَـ** are contracted into **ـِ** (according to § 167, b, β). Hence **تَجَلَّى** for **تَجَلَّى** (**تَجَلَّى**), **تَوَالَّى** for **تَوَالَّى** (**تَوَالَّى**).

(β) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (**مَرَّةً**), the Arabs indicate by adding the feminine termination **ة** to the verbal noun. For this

purpose the form **فَعْلٌ** is always selected in the first form of the A trilateral verb, **تَفْعِيلٌ** in the second, and **فِعْلَالٌ** in the first form of the Quadrilaterals. E.g. **نَصْرَةٌ**, **قَعْدَةٌ**, **ضَرْبَةٌ**, **شَرْبَةٌ**, **فَرْحَةٌ**, **فَرَّةٌ**, **تَقْلِيْبَةٌ**, **اِسْتِنْشَاقَةٌ**, **اِتِّفَاقَةٌ**, **اِنْكَشَافَةٌ**, **تَغَافُلَةٌ**, **تَقَلُّبَةٌ**, **اِكْرَامَةٌ**, **اِحْزَانَةٌ**, **تَرْوِيْحَةٌ**, **دَحْرَجَةٌ**, **اِقْشَعْرَاقَةٌ**, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, caving, honouring, rolling over, neglecting, being uncovers, turning round, inhaling or snuffing, rolling, being rolled, shuddering, once.* These nouns are called **أَسْمَاءُ اَلْمَرَّةِ**, *nomina vicis*, or nouns that express the doing of an action once.

REM. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as **وَعْدَةٌ** and **عَدْوَةٌ**, **لَقِيَ**, **رَمَى**, **أَتَى**, **عَدَا**, **قَامَ**, **وَعَدَ** from **لَقِيَةٌ**, **رَمِيَةٌ**, **أَتِيَةٌ**.

REM. b. If the verbal noun happens to end in **ة**, the feminine termination **ة** cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective **وَاحِدَةٌ** *one*, as **رَحِمَهُ رَحِمَةً وَاحِدَةً**, *he had pity or compassion upon him once*; and so with **عَيْمَةٌ**, **تَسْلِيَةٌ**, **مُقَاتَلَةٌ**, **إِقَامَةٌ**, **اِسْتِعَانَةٌ**, **دَحْرَجَةٌ**.

REM. c. From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. **نَصْرَتَانِ**, pl. **نَصْرَاتٌ**.

REM. d. Other verbal nouns are but rarely used in this way; D as **رُؤْيَةٌ**, **لِقَاءَةٌ**, **اِتِّفَاقَةٌ**, **حِجَّةٌ**, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

(γ) *The Nomina Speciei or Nouns of Kind.*

220. The **اِسْمُ اَلنَّوْعِ** or *noun of kind*, has always the form **فِعْلَةٌ**, and indicates the manner of doing what is expressed by the verb; as **نِيْمَةٌ**, **مِيْمَةٌ**, **قِتْلَةٌ**, **طَعْمَةٌ**, **قَعْدَةٌ**, **رُكْبَةٌ**, **جِلْسَةٌ**, *manner, mode, or*

A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. هُوَ حَسَنُ الْكِتَابَةِ he is good as to his manner of writing, he writes a good hand, قُتِلَ قِتْلَةً سَوْءَ he was killed in a miserable way, بِشَأْنِ الْمَيِّتَةِ 't is a wretched death!

REM. a. The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as صِرْعَةً, *way of being thrown* (from horseback), e.g. سَوَاءُ الْإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ, *to sit fast badly is better than to be thrown easily.* Sometimes too it takes the meaning of one of the derived forms of the verb; as عَذْرَةً *manner of excusing oneself*, from اِعْتَذَرَ *to excuse oneself*; خِمْرَةً *mode of veiling oneself*, from اخْتَمَرَتْ *she put on the خِمَارُ or yashmak*; عِمَّةً *way of putting on a turban*, from اِعْتَمَرَ or تَعَمَّرَ *to put on a turban (عِمَامَةً).*

REM. b. If the nom. verbi has the form فَعْلَةً, we must have recourse to a circumlocution to express the idea of the nom. speciei; as حَمِيَّتُهُ حَمِيَّةَ الْمَرِيضِ *I made him observe a regimen like a sick man*, نَشَدْتُهُ نَشْدَةَ النَّفِيسِ *I searched for it as for something precious*; or else نَشَدْتُهُ نَوْعًا مِنَ النِّشْدَةِ, حَمِيَّتُهُ نَوْعًا مِنَ الْحَمِيَّةِ. So too with the derived forms of the verb, اُكْرَمْتُهُ اِكْرَامَ الصَّدِيقِ *I honoured him as a friend is honoured*, or اُكْرَمْتُهُ نَوْعًا مِنَ الْاِكْرَامِ.

D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called اَسْمَاءُ الظَّرْفِ (*nomina vasis*), or اَسْمَاءُ اَلْمَكَانِ وَالزَّمَانِ (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable م for the prefixes, and giving the second radical *fetha*, if the Imperfect has *fetha* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E.g. مَشْرَبٌ *a place for drinking, a reservoir or water-trough*, from شَرِبَ *to drink*, imperf. يَشْرَبُ; مَنَهْلٌ *the time or place for watering*

(camels), from *نَهَلَ* to drink, imperf. *يَنْهَلُ*; *مَضْرَعٌ* the time when, or A place where, one is thrown down or slain, from *صَرَعَ* to throw down, imperf. *يَضْرَعُ*; *مَكْتَبٌ* a place where writing is taught, a school, from *كَتَبَ* to write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ* a place of egress and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ* and *دَخَلَ* to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time when, several persons sit, room, assembly, party, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place aimed at or made for, from *قَصَدَ* to aim at, make for, imperf. *يَقْصِدُ*. B

REM. a. These nouns are called *أَسْمَاءُ الظُّرُفِ*, because time and place are, as it were, the vessels in which the act or state is contained.

REM. b. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *dammu*, take, notwithstanding, *kèsa*; viz.

1. *مَجْزَرٌ* the place where animals are slaughtered, slaughterhouse or C
shambles.
2. *مَرْفُقٌ* whereon one rests, the elbow.
3. *مَسْجِدٌ* of prostration in prayer, a mosque.
4. *مَسْقِطٌ* where anything falls.
5. *مَسْكِنٌ* where one dwells, habitation.
6. *مَشْرِقٌ* where the sun rises, the east. D
7. *مَطْلِعٌ* of ascent or rising.
8. *مَغْرِبٌ* where the sun sets, the west.
9. *مَفْرِقٌ* of division, in particular, where the hair divides
in different directions, the crown of the head.
10. *مَنْبِتٌ* where a plant grows.

A 11. **مَنْخَرٌ** *the place where the breath passes through the nose, the nostril.*

12. **مَنْسِكٌ** *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fêtha*, and the same license is extended by some grammarians to all the rest. Instead of **مَنْخَرٌ** some say **مِنْخَرٌ**, **مُنْخَرٌ**, and even **مُنْخُورٌ**. The verb **جَمَعَ**, *to collect*, which has *fêtha* in the imperf., also makes

B **مَجْمَعٌ** or **مَجِيعٌ**, *a place of collecting, meeting or assembling.* The vowel of the first syllable is variable in **مَخْدَعٌ**, also **مُخْدَعٌ** and **مِخْدَعٌ**, *a place of hiding or concealment, a small room or closet.* See § 228, rem. a; and compare the variations in **مُجَسَّدٌ** *a garment worn (by a woman) next the skin*; **مُصْحَفٌ** *a book, a copy of the Kor'an*; and **مِطْرَفٌ** *a robe with ornamental borders.*

C REM. c. The *kèsra* of the second syllable distinguishes in many cases the nomina temp. et loci from the **مُضَرٌّ مِيبِيٌّ**, which, as a general rule, takes *fêtha* in the second syllable. Thus **مَجْلِسٌ**, **مَحْمِلٌ**, **مَحْبِسٌ**, **مَضْرِبٌ**, **مَقَرٌ**, are nomina verbi or infinitives; whilst **مَجْلِسٌ**, **مَحْمِلٌ**, **مَحْبِسٌ**, **مَضْرِبٌ**, **مَقَرٌ**, are nomina temporis or loci.

REM. d. This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into ־ and ־ ; as **מִשְׁאֵב** (**מִנְצֵב**), **מִקְוֵה** (**מִקְוֵה**), **מִדְבָּר** (**מִדְבָּר**), **מִדְבָּר** (**מִדְבָּר**).

222. Nouns of time and place, formed from verba primæ rad. **و** et **ی**, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsra* in the second syllable. E.g. **مَوْزِدٌ** *watering-place*, from **وَرَدٌ** *to go down* (*to draw water*), imperf. **يُرِدُ**; **مَوْعِدٌ** *the time or place of a promise or appointment, fixed time or place*, from **وَعَدٌ** *to promise*, imperf. **يَعِدُ**;

مَوْضِعٌ *the place where anything is put, a place*, from **وَضَعَ** to put down, A
to place, imperf. **يَضَعُ**; **مَوْجِلٌ** *a place that is dreaded*, from **وَجَلَ** to be
afraid, imperf. **يُوجِلُ**; **مَوْحِلٌ** *a slough or quagmire*, from **وَحَلَ** to
stick in the mud, imperf. **يُوحِلُ**; **مَيْسِرٌ** *a game at hazard*, from **بَسَرَ**
to play at hazard, imperf. **يَيْسِرُ**.

REM. Here the **مَصْدَرُ مِيمِي** should, strictly speaking, have the
same form as the *nomina loci et temp.*, but the grammarians give B
some examples with *fêtha* in the second syllable, as **مَوْحِلٌ**.

223. Those formed from *verba mediæ rad.* و et ي undergo
changes analogous to those suffered by the Imperfect of the verb
(§ 150); that is to say, after the second radical has taken *fêtha* or
kêssa, according to § 221, this vowel is thrown back upon the vowelless
first radical, and the و or ي is changed into the homogeneous letter
of prolongation (ا or ي). E.g. **مَقَامٌ** (**مَقْوَمٌ**) *place of standing, place*,
from **قَامَ** to stand, imperf. **يَقْوُمُ** (**يَقْوُمُ**): **مَغَاصٌ** (**مَغْوُصٌ**) *diving-place*, C
from **غَاصَ** to dive, imperf. **يَغْوُصُ** (**يَغْوُصُ**): **مَخَافٌ** (**مَخْوُوفٌ**) and
مَهَابٌ (**مَهَبٌ**), *a place that is dreaded*, from **خَافَ** to fear, imperf.
يَخَافُ (**يَخْوُوفٌ**), and **هَابٌ** to fear, imperf. **يَهَابُ** (**يَهَبٌ**): **مَقِيلٌ** (**مَقِيلٌ**)
place of resting at mid-day, from **قَالَ** to sleep at mid-day, imperf. **يَقِيلُ**
(**يَقِيلُ**).

REM. The **مَصْدَرُ مِيمِي** has in this case regularly the form with
ā in the second syllable, as **مَأْبٌ**, **مَأَلٌ**, **مَعَادٌ**, *return* (from **آبَ** for D
أَوَبَ, etc.), **مَشَاعٌ** *being divulged or published* (from **شَاعَ** for **شَمِعَ**);
but many *verba med.* ي take in preference the form with ī, as
مَسِيلٌ or **مَسَالٌ**, **مَحَاضٌ** or **مَحِيضٌ**, **مَبَاعٌ** or **مَبِيعٌ**, **مَبَاتٌ** or **مَبِيتٌ**,
مَعِيشٌ or **مَعَالٌ**, **مَكِيلٌ** or **مَكَالٌ**, **مَقِيلٌ** or **مَقَالٌ**, **مَمِيلٌ** or **مَمَالٌ**.
See § 208.

224. Those formed from *verba tertiæ rad.* و et ي violate the rule
laid down in § 221, for they always take *fêtha* in the second syllable,

- A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns **فَعْلٌ** from the same verbs (§ 213). E.g. **مَنْجَى** (مَنْجُو, مَنْجَى) *place of refuge*, from **لَجَا** to escape, imperf. يَنْجُو; **مَرْعَى** (مَرْعَى, مَرْعَى) *pasture-ground*, from **رَعَى**, to pasture or graze, imperf. يَرْعَى; **مَثْوَى** (مَثْوَى, مَثْوَى) *the place where one stops*, from **ثَوَى** to stop, imperf. يَثْوَى; **مَأْوَى** (مَأْوَى, مَأْوَى) *do.* from **أَوَى** to go or resort to a place, imperf. يَأْوَى; **مَطْوَى** (مَطْوَى, مَطْوَى) *a fold*, from **طَوَى** to fold, imperf. يَطْوَى; **مَثْنَى** (مَثْنَى, مَثْنَى) *a bend*, from **ثَنَى** to bend, imperf. يَثْنَى.

REM. The **مَصْدَرٌ مِيبَى** has the same form, as **مَجْرَى** from **جَرَى**, imperf. يَجْرَى; **مَسْرَى** from **سَرَى**, imperf. يَسْرَى.

225. Nouns of time and place not unfrequently take the feminine C form **ة**; as **مَشْغَلَةٌ** *time or place of occupation, business*; **مَشْرَعَةٌ** *the place where cattle, etc., are watered*; **مَضْرِبَةٌ** *the part of a sword with which the blow is struck, the edge*; **مَنْزِلَةٌ** *a halting-place, a station*; **مَغَارَةٌ** (مَغَوْرَةٌ) *a cave*; **مَرْعَاءٌ** (مَرْعِيَّةٌ) *pasture-ground*. If derived from a strong verb, the second rad. frequently has in this case *damma* instead of *fatha*; as **مَقْبَرَةٌ** *cemetery*, **مَشْرَبَةٌ** *place for drinking, banqueting-room*, **مَشْرُوعَةٌ** *watering-place*. Some nouns have even three D forms; as **مَشْرِيقٌ** *a place where one suns oneself or sits in the sunshine*, **مَهْلِكَةٌ** *a place where people perish, a desert*. Peculiar is **مَظَنَّةٌ** *the place where a thing is supposed to be*, from **ظَنَّ** to think, suppose, imperf. يَظُنُّ.

REM. The **مَصْدَرٌ مِيبَى** is liable to the same variations, though **مَفْعَلَةٌ** is the normal form, as **مَسْغَبَةٌ** *hunger*. For example: **مَحْمَدَةٌ**,

مَرْتَبَةٌ, مَغْفِرَةٌ, مَعْبَةٌ, مَظْلَمَةٌ; مَذْمَةٌ, مَحْمَدَةٌ, مَذْمَةٌ, in preference to مَرْتَبَةٌ, or مَقْدَرَةٌ, مَأْرَبَةٌ; مَعْدَرَةٌ; مَحْمِيَةٌ; (مَرْتَبَةٌ) مَرْتَابَةٌ.

226. Some nouns of time and place, derived from *verba primæ rad.* و et ي, take the form مِفْعَال (see § 228). E.g. مِيلَادُ *time of birth*, from وَلَدَ *to bear*; مِيعَادُ *appointed time [or place] for the fulfilment of a promise*, from وَعَدَ *to promise*; مِيقَاتُ *appointed time [or place for the performance of some action]*, from وَقَّتَ *to fix a time*. B

REM. From the strong verb this form is very rare, as مِشْرَاقٌ or مِشْرِيقٌ; مَشْرِقَةٌ; but in Æthiopic it is the usual form from all verbs, as *mēsṛāk* = مَشْرِيقٌ, *mē'rāh* = مَغْرِبٌ, *mē'rāy* = مَرَعَى.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلًّى *a place of prayer* (صَلَّى *to pray*); مُصْبِحٌ, مُمَسًّى, *the time of entering upon the morning or evening* (أَصْبَحَ, أَمَسَ, *to enter upon the time of morning or evening*); مُدْخَلٌ, مُخْرَجٌ *the place through which, or the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or *go out* (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place or time of returning* (انْصَرَفَ *to return*); مُجْتَمِعٌ *a place where things are collected* (اجْتَمَعَ *to be collected*); مُلتَقًى *place or time of meeting* (اتَّقَى *to meet*); مُسْتَهْلٌ *the first day of the month* (اسْتَهَلَ *the new moon appeared*); مُدْخَرَجٌ *a place where one rolls anything* (دَخَرَ *to roll*); مُحَرْنَجَمٌ *a place where (camels) are crowded together* (احْرَنْجَمَ *to be gathered together in a crowd*). D

REM. The same form is also used as a مَصْدَرٌ مِيبًى from the derived forms of the trilateral verb and from the quadriliteral; e.g. مُجَرَّبٌ *the being tried or tested* = تَجْرِبٌ or تَجْرِبَةٌ; مُنْدًى *the*

A *letting* (camels) *graze in the interval of their being watered* = تَنْدِيَةٌ; *the rending in pieces* = تَمْرِيقٌ; *the guarding carefully* = مُوَقَّى; *fighting* = مُقَاتِلٌ or مُقَاتَلَةٌ; *the making a raft or foray* = إِغَارَةٌ; *affliction* = مُصَابٌ; *turning or tossing to and fro* = تَقْلُبٌ; *the pressing heavily on, wronging* = تَحَامُلٌ; *to make a clashing or ringing sound* = مُصَلَّصٌ; *to God is (our) complaint of this event (وقعة) and (on Him) is (our) reliance.*

B (c) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic مُفْعَلٌ, *nomina instrumenti*. They have the forms مُفْعَلٌ, and are distinguished from the nouns of place and time

C by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ي, they remain uncontracted. E.g. مِبْرَدٌ, *a file*, from بَرَدَ, *to file*; مِبْضَعٌ, *a lancet*, from بَضَعَ, *to cut*; مِشْرَطٌ and مِشْرَاطٌ, *a lancet*; مِقْرَاضٌ, *a pair of scissors*; مِفْتَاحٌ or مِفْتَحٌ, *a key*; مِشْرَحَةٌ and مِشْرَحَةٌ, *a comb*; مِحْجَمَةٌ, *a cupping-glass*; مِثْكَسَةٌ and مِثْكَسَةٌ, *a broom*; مِقْصَصٌ (for مِقْصَصٌ), *a pair of scissors*; مِثْلَةٌ, *a*
D *packing-needle*; مِثْرَةٌ, *an iron instrument for marking a camel's foot* (from أَثَرَ); مِثْرَةٌ, *a pad placed under a horse's saddle* (from وَكَّرَ); مِيزَانٌ, *a balance or pair of scales* (from وَزَنَ); مِزْوَجٌ and مِزْوَجَةٌ, *a fan*; مِقْوَدٌ, *a bridle or halter*; مِرْوَدٌ, *a small probe for applying kohl to the eyes*; مِخِيطٌ, *a needle*; مِضِيدٌ and مِضِيدَةٌ, *a net or snare*; مِرْقَاةٌ (for مِرْقَبَةٌ), *a staircase or ladder*; مِصْفَاةٌ, *a strainer*; مِثْوَاةٌ, *a branding-iron or cautery.*

REM. *a.* A very few have the form مُفْعَل or مُفْعَل; as مُنْحَل, *A*
a sieve; مُنْصَل, a sword; مُغْزَل مُغْزَل, a spindle; مُسْعَط مُسْعَط,
an instrument for introducing medicine into the nose; مُدَقِّ مُدَقِّ,
a pestle or mallet; مُجَمَّر مُجَمَّر, a censer. The form مُغْزَل is
also used.

REM. *b.* The corresponding Hebrew nouns have — and — , as
well as — in the first syllable; e.g. מוֹרֵק, מְלַחֲחִים, מוֹלֵד, מְפַתֵּחַ, *B*
מוֹמְרָה.

(ζ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call *أَسْمَاءُ الْفَاعِلِ*,
nomina agentis, and *أَسْمَاءُ الْمَفْعُولِ*, *nomina patientis*, are *verbal C*
adjectives, i.e. adjectives derived from verbs, and nearly correspond in
nature and signification to what we call *participles*.

REM. These verbal adjectives often become in Arabic, as in
other languages, substantives.

230. The verbal adjectives, derived from the first form of the
triliteral verb, have two principal forms, namely, the *nomen agentis*,
فَاعِل, and the *nomen patientis*, *مَفْعُول*. E.g. كَاتِبٌ *writing, a scribe*
or *secretary*, from كَتَبَ *to write*, مَكْتُوبٌ *written, a letter*, from كَتَبَ; *D*
خَادِمٌ *serving, a servant*, from خَدَمَ *to serve*, مَخْدُومٌ *served, a master*,
from خَدِمَ; حَاكِمٌ *judging, a judge*, from حَكَمَ *to judge*; كَائِنٌ *being*,
from كَانَ *to be*; مُوجُودٌ *founded, existing*, from وَجَدَ *to be found, to*
exist; مُجَنُّونٌ *mad, a madman*, from جَنَّ *to be possessed, to be mad*.

REM. *a.* When formed from فَعَّلَ and the *transitive* فَعِّلَ (as
رَهَبٌ *to fear*, رَكِبَ *to ride on*, عَلِمَ *to know*, مَسَّ *to touch*), these
nomina agentis are not only real participles, indicating a temporary,

- A transitory or accidental action or state of being, but also serve as adjectives or substantives, expressing a continuous action, a habitual state of being, or a permanent quality; e.g. **خَادِمٌ**, **كَاتِبٌ**, **حَاضِرٌ** (see above), **عَالِمٌ** a scholar, **رَاهِبٌ** an ascetic. But if from the intransitive **فَعِلَ** and from **فَعَّلَ**, they have only the participial sense, the adjectival being expressed by one or other of the nominal forms enumerated in § 231. Thus **فَارِحٌ** or **جَادِلٌ**, *being glad, rejoicing*, **جَائِدٌ** *being cowardly*, **جَائِدٌ** *being liberal*, **ضَائِقٌ** *being narrow or confined*, are participles; the adjectives which indicate the corresponding permanent qualities or characteristics are **فَرِحٌ** and **جَدِلٌ** or **جَدْلَانٌ**, *gladsome, cheery*, **جَبَانٌ** *cowardly*, **جَوَادٌ** *bountiful, generous*, and **ضَيِّقٌ** *narrow*. [Comp. however § 232, rem. b.]
- B

REM. b. The nomen agentis **فَاعِلٌ** is said to be used occasionally in place of the nomen verbi or actionis, as in the phrase **قُمَرٌ قَائِمًا**,

- C for **قُمَرٌ قِيَامًا**; but this is more frequently the case with the nomen patientis (compare § 227, rem.) **مَفْعُولٌ**. E.g. **جَهْدٌ** **مَجْهُودٌ**, *labour, effort, one's utmost*; **حَلْفٌ** **مَحْلُوفٌ**, *swearing, an oath*; **رَدٌّ** **مَرْدُودٌ**, *giving or sending back, rejection*; **عَقْلٌ** **مَعْقُولٌ**, *understanding, intelligence*; **شِعْرٌ** **مَشْعُورٌ**, *knowledge, perception*; **وَعْدٌ** **مَوْعُودٌ**, *promising, a promise*; **يُسْرٌ** **مَيْسُورٌ**, *affluence*, opposed to **مُسُورٌ**, *penury, distress*; **رَفْعٌ** **مَرْفُوعٌ**, *to trot quickly* (of a camel); **وَضْعٌ** **مَوْضُوعٌ**, *to trot easily* (do.); **خَفْضٌ** **مَخْفُوضٌ**, *to go gently* (do.); **حُضُولٌ** **مَحْضُولٌ**, *being in existence, being got or acquired*; **جَلَادَةٌ** **مَجْلُودَةٌ**, *hardiness, sturdiness, endurance*. The fem. **مَفْعُولَةٌ** is likewise occasionally so used, as **مَحْلُوفَةٌ**, **مَشْعُورَةٌ**; **مُذَوِّقَةٌ** **مَفْعُولَةٌ**, *the telling of the truth*, opposed to **مَكْذُوبَةٌ**, *lying*; and also a cognate form **مَفْعُولَاءَ**, **مَحْلُوفَاءَ**, **مَشْعُورَاءَ**.
- D

REM. c. Conversely, the nomen actionis is sometimes used instead of the nomen agentis and patientis, or as an adjective. E.g. **كَاتَمْتُهُ مُشَافَهَةً**; **رَاكِبًا**, *I came to him riding hard*, **أَتَيْتُهُ رَكْبًا**,

I spoke to him face to face (lit. *lip to lip*), لَقِيْتُهُ عِيَانًا : مُشَافِهًا, A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا : قَتَلْتُهُ صَبْرًا : مُعَايِنًا, I slew
him in cold blood (lit. *bound, confined or held*, so that he could not
resist or escape), = مَصْبُورًا : رَجُلٌ عَدْلٌ : رَجُلٌ عَدْلٌ : امْرَأَةٌ عَدْلٌ : رَجُلَانِ عَدْلٌ : امْرَأَتَانِ عَدْلٌ,
a just man, a just woman, just men, - عَادِلٌ : عَادِلَةٌ : عُدُولٌ : عَادِلَةٌ : عَادِلٌ,
water which sinks into the ground, غَائِرٌ : غَائِرٌ : غَائِرٌ : غَائِرٌ : غَائِرٌ,
a dirham struck by the emīr, مَضْرُوبُ الْإِمِيرِ : مَضْرُوبُ الْإِمِيرِ : مَضْرُوبُ الْإِمِيرِ : مَضْرُوبُ الْإِمِيرِ : مَضْرُوبُ الْإِمِيرِ, B
they are هُمْ خَلْقُ اللَّهِ : هُمْ خَلْقُ اللَّهِ : هُمْ خَلْقُ اللَّهِ : هُمْ خَلْقُ اللَّهِ : هُمْ خَلْقُ اللَّهِ, they are
the creatures (lit. *the creation*) of God, مَخْلُوقُ اللَّهِ : مَخْلُوقُ اللَّهِ : مَخْلُوقُ اللَّهِ : مَخْلُوقُ اللَّهِ : مَخْلُوقُ اللَّهِ.

REM. d. فَاعِلٌ is the Aram. ܦܥܝܠ, ܦܥܝܠ, and Heb. פִּעֵל (with
ō for ā). The form مَفْعُولٌ does not occur in either of these
languages, the Heb. using instead of it فَعُولٌ ܦܥܝܠ, and the
Aram. ܦܥܝܠ = فَعِيلٌ (see § 232, rem. c).

231. Besides these, there are other verbal adjectives derived
from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَاءِ الْفَاعِلِ C
وَالْمَفْعُولِ, *adjectives which are made like, or assimilated to, the par-*
ticiples, viz. in respect of their inflection. Of these the following
are the principal.

1. فَعْلٌ	9. فَعَالٌ	D
2. فَعَلٌ	10. فُعَالٌ	
3. فَعِلٌ	11. فَعِيلٌ	
4. فَعُلٌ	12. فُعُولٌ	
5. فَعْلُنٌ	13. فُعْلَانُ	
6. فَعْلٌ	14. فُعْلَانٌ	
7. فَعُلٌ	15. فُعْلَانُ	
8. فَعْلٌ	16. أَفْعَلٌ	

232. Most of these adjectives come from neuter verbs, and
express, partly, a quality inherent and permanent in a person or

- فُرَاتٌ *noble*, from كَرَمَ; حَسَنٌ *handsome*, from حَسَنَ; ضَخْمٌ *sweet* (of water), from فَرَّتْ; حَرَقٌ *salt* (of water), from حَرَقَ to burn; طَوَالٌ *long, tall*, from طَالَ [قَدَارٌ *a cook*, from قَدَرَ to cook]. 11. بَخِيلٌ *stingy, niggardly*, from بَخَلَ; كَثِيرٌ *much, many, numerous*, from كَثَرَ; شَرِيفٌ *noble*, from شَرَفَ; كَرِيمٌ *noble*, from كَرَمَ; ضَعِيفٌ *weak*, from طَوِيلٌ *long, tall*, from طَالَ; غَلِيظٌ *thick, coarse*, from غَلِظَ; ثَقِيلٌ *heavy*, from ثَقَلَ; سَلِيمٌ *safe*, from سَلِمَ; سَقِيمٌ *sick*, from مَرَضَ; خَفِيفٌ *light, agile*, from خَفَّ; جَلِيلٌ *great, glorious*, from جَلَّ; دَقِيقٌ *small, slender*, from دَقَّ. 12. أَكُولٌ *gluttonous*, from أَكَلَ; كَذُوبٌ *addicted to lying*, from كَذَبَ; قَوُولٌ or قَوْلٌ *talkative [or ready to speak]*, from قَالَ; عَطُوفٌ *pushing, thrusting or kicking violently*, from دَفَعَ; جَسُورٌ *daring*, from جَسَرَ; جَهُولٌ *ignorant, foolish*, from جَهَلَ; غَضَبٌ *angry*, from غَضِبَ; حَصِرٌ *thirsty*, from حَصَرَ; غَرْنَانٌ *hungry*, from غَرَنَ; غَرِيْبٌ *satisfied with food*, from غَرِبَ; غَرِيْبٌ *satisfied with drink*, from غَرِبَ; خَزِيْبٌ *ashamed*, from خَزِيَ. 13. نَدَمَانٌ *repentant*, from نَدِمَ. 14. عَرِيْبٌ *naked*, from عَرِيَ. 15. أَبْلَجٌ *having a clear space between the eyebrows, bright, open, cheerful in countenance*, from أَبْلَجَ; أَشْمٌ *having a high, straight nose*, from أَشْمَ; أَهْفٌ *having a slender waist*, from أَهَفَ; أَذْقُنٌ *having a long chin*, from أَذَقَنَ; أَحَدَبٌ *humpbacked*, from أَحَدَبَ; أَعْوَرٌ *one-eyed*, from أَعْوَرَ; أَحْمَقٌ *foolish, stupid*, from أَحْمَقَ; أَصَمٌ *deaf*, from أَصَمَ; أَحْمَقٌ *unskillful, clumsy, stupid*, from أَحْمَقَ; أَشْنَعٌ *unseemly, ugly, foul*, from أَشْنَعَ; أَحْمَرٌ *red*, أَحْمَرٌ *black*, أَبْيَضٌ *white*, أَصْفَرٌ *yellow*.

A REM. a. As is shown by the above examples, the forms **فَعْلٌ** and **فَعِيلٌ** are principally derived from **فَعَّلَ**; **فَعِلٌ** and **فَعُلٌ** come respectively from **فَعَلَ** intrans. and **فَعَّلَ**, though the distinction is not always observed; **فَعْلَانٌ** is principally formed from **فَعَلَ** intrans.; **فَعَالٌ** and **فُعَالٌ** mainly from **فَعَّلَ**; **أَفْعَلٌ** chiefly from **فَعَلَ** intrans., sometimes from **فَعَّلَ**.

B REM. b. **فَاعِلٌ** is rarely used as a verbal adjective from **فَعَلَ** intrans. or **فَعَّلَ** (see § 230, rem. a); e.g. **آمِنٌ** *safe, secure*, = **أَمِينٌ** or **أَمْنٌ**, from **أَمِنَ**; **سَالِمٌ**, *safe, sound*, = **سَلِيمٌ**, from **سَلِمَ**; **عَاقِرٌ** *barren*, from **عَقَرَتْ**; **حَامِضٌ** *sour, acid*, from **حَمِضَ** or **حَمِضٌ**.

C REM. c. **فَعِيلٌ**, when derived from *transitive* verbs, has usually a *passive* sense; as **مَقْتُولٌ** = **قَتِيلٌ** *slain*; **مَجْرُوحٌ** = **جَرِيحٌ** *wounded*; **مَذْبُوحٌ** = **ذَبِيحٌ** *slaughtered, a victim*; **مَخْضُوبٌ** = **خَضِيبٌ** *dyed*; **مَأْسُورٌ** = **أَسِيرٌ** *bound, a prisoner*; **مَكْحُولٌ** = **كَحِيلٌ** *rubbed with kohl*. The same is sometimes the case with **فُعُولٌ**, as **رَكُوبٌ** *ridden upon*, **حَلُوبٌ** *milked**.

D REM. d. Adjectives of the forms **فَعِيلٌ** and **فُعُولٌ**, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called **أَبْنِيَّةُ الْمُبَالَغَةِ**, *intensive forms*. The form **فَعِيلٌ** is dialectically pronounced **فَعِلٌ**, especially if the second radical be a guttural, as **كَبِيرٌ**, **سَعِيدٌ**, **رَحِيمٌ**, **شَرِيدٌ**; **كَبِيرٌ**, **جَلِيلٌ**; and so also in substantives, as **بَعِيرٌ**, **رَغِيفٌ**, **شَعِيرٌ**, **أَلْسِيحٌ**.

* **رَسُولٌ** does not belong to this class; according to the native scholars, it is originally a *nomen actionis* like **قَبُولٌ**, meaning *message*. Hence, as in the case of Latin *nuntius*, it got the signification of *bearer of a message*. D. G.]

REM. e. Many of these forms exist in Hebrew and Aramaic. A
For example, in the former, **فَعِلَ**, as **חָדַשׁ**; **חָדַשׁ**, as **חֲדָשׁ**.
פְּעוּל, as **נָדַב** (*ā* for *a*): **נָדַב**, as **נִדְבָא**.
وَجَرَّ, as **יָצַר**: **יָצַר**, as **יִצְרָא**.
זָכַר, as **זָכַר**: **זָכַר**, as **זָכַר**.

233. From verbal adjectives of the form **فَاعِلٌ**, as well as from some others, is derived an adjective **فَعَالٌ**, which approaches very nearly in meaning to **فَعُولٌ** and **فَعِيلٌ**, since it adds to the signification of its primitive the idea of intensiveness or of habit. Hence it is called **اِسْمُ اَلْمَبَالَغَةِ**, the noun of intensiveness. E.g. **أَكَلَ** eating. **أَكَالٌ** a glutton; **كَذَبَ** lying, **كَذَابٌ** a (habitual) liar, **كَذُوبٌ**; **دَفَعَ** pushing, thrusting, repelling, **دَفَاعٌ** pushing, etc., violently, **دَفُوعٌ**; **سَأَلَ** asking, **سَأَالٌ** importunate, a beggar, **سُؤُولٌ**; **شَارِبٌ** drinking, **شَرَابٌ** drinking much, addicted to wine, **شَرُوبٌ**; **عَالِمٌ** knowing, learned, **عِلْمٌ** very learned; **بَكَى** weeping, **بَيْكًا** weeping much; **هَاتِبٌ** fearing, **هَيَاتٌ** timid.

REM. a. The nouns which indicate professions and trades have usually this form; as عَطَّارُ *a druggist*, طَبَّاحُ *a cook*, خَبَّازُ *a baker*, خَيَّاطُ *a tailor*, نَجَّارُ *a carpenter*, سَقَّاءُ *a water-carrier*, جَنَّانُ *a gardener*, رَوَّاسُ *a seller of sheep's heads*, صَرَّافُ *a money-changer or banker*, بَنَّاُ *a builder or architect*, حَمَّالُ *a porter*. Compare in Hebrew and Aram. חטא, גנב, טבח, מלח, סבל, etc. D

REM. b. Other intensive adjectives, less common than **فَعَالٌ**, are 1. **فَعَالٌ**, 2. **فَعِيلٌ**, 3. **فُعُولٌ** or **فُعُولٌ**, 4. **فَعَلٌ**, and 5. **فَاعُولٌ**; as 1. **حَسَنٌ**, **وَسَّاءٌ**, very handsome, **كِرَامٌ** very noble, **كُبَّارٌ** very large, **قَرَّاءٌ** one who devotes himself to reading (the sacred writings), **دَفَاعٌ** a strong propeller or repeller, a great rush (of water or of people); 2. **سَمِيرٌ**, **شَرِيبٌ**, addicted to wine, drunken, **ضَلِيلٌ** going astray,

- A *wandering*; عَرِيضٌ *fond of opposition*, فَخِيرٌ *boastful*, صَدِيقٌ *exceedingly veracious*, خَرِيصٌ *very liberal*, صَرِيحٌ *one who throws down often or violently, a wrestler*; 2. دَرِيٌّ *glistening intensely* (also دَرِيٌّ, the only instance of the form فُعِيلٌ, except مُرِيٌّ); 3. قَرُوقٌ *timid*, قِيَوْمٌ *everlasting*, سَتُوقٌ or سَتُوقٌ *but (of money)*, سَبُوحٌ or سُبُوحٌ *all-pure, all-glorious*, قُدُوسٌ or قُدُوسٌ *most holy*; 4. حَوَلٌ, قَلْبٌ, شِفَتْ, shifting, turning, knowing, cunning, خَلَبٌ *deceitful*; 5. فَارُوقٌ *timid*, جَاسُوسٌ *a spy*.—On the other hand, مَفْعَلٌ, مَفْعَلٌ, and مَفْعِيلٌ, are, strictly speaking, substantives (*nomina instrumenti*, § 228), but used metaphorically as adjectives to mean “doing something like a machine, mechanically, and therefore invariably (habitually).” E.g. مِذْفَعٌ *thrusting or pushing much*, مِزْحَمٌ *pushing or pressing much*, مِصْدَمٌ *a brave warrior*, مِخْرَبٌ, مِخْرَابٌ, *do.*, مِطْعَنٌ, مِطْعَانٌ, *thrusting with the spear*, مِهْذَرٌ, مِهْذَارٌ, *talking nonsense*, مِطْعَمٌ, مِطْعَامٌ, *eating much or giving much to eat, hospitable*, مِقُولٌ, مِقْوَالٌ, *talkative, eloquent*, مِفْرَاحٌ *cheerful*, مِذْعَانٌ *docile, tractable*, مِخْرَاقٌ *very liberal*, مِقْدَامٌ *advancing boldly, during*, مِثْكَالٌ *slothful*, مِذْكَارٌ *bearing male children*, مِثْنَاتٌ *bearing female children*, مِثْكَارٌ *very liberal*, مِثْكَارٌ, مِثْكَارٌ, *very talkative*, مِثْكَارٌ, مِثْكَارٌ, *using perfumes*, مِثْكَارٌ, مِثْكَارٌ, *mean, poor* (مِثْكَارٌ, مِثْكَارٌ).—
- D Similar, too, is the use of such forms as تَفْعَالٌ or تَفْعَالٌ, and تَفْعَالٌ, which are abstract substantives (*nomina actionis*, § 202) used concretely; e.g. تَلْعَابٌ, تَلْعَابٌ, تَلْعَابٌ, *given to play or sport*; تَلْقَامٌ, تَلْقَامٌ, *swallowing big morsels, greedy*; تَضْرَابٌ *covered by the stallion (of a she-camel)*, تَلْقَاعٌ *talking much and foolishly*, تَكْذَابٌ *mendacious*, تَلْمَاضٌ *fickle*, تَقْوَلَةٌ *loquacious*, تَعْلِمَةٌ *very learned*.

* [To this class belongs also مِثْنَتٌ, مِثْنَتٌ, مِثْنَتٌ *stinking*. D. G.]

REM. c. Nearly all these adjectives and quasi-adjectives admit A
of being strengthened in their meaning by the addition of the
termination **ـَة**, which is here used, as the grammarians say,
لِلْمَبَالِغَةِ, to signify intensiveness, or **لِتَأْكِيدِ الْمَبَالِغَةِ**, to strengthen the
idea of intensiveness. For example, from **فَاعِلٌ** comes **فَاعِلَةٌ**, as
رَآوٍ one who hands down poems or historical facts by oral tradition,
رَآوِيَةٌ crafty, **دَاعٍ** calling or summoning, an emissary or
missionary, **دَاعِيَةٌ** clever, crafty; **بَاقِعٌ** clever, crafty; **بَاقِعَةٌ** B
treacherous, faithless; **خَائِنَةٌ** treacherous, faithless; **بَاقِرَةٌ**
a deep investigator (compare in Heb. **קַהֵל** from **קָהַל**);
from **فُعِلَ**, as **فُعِلَةٌ**, **حُطِمَتْ** breaking in pieces, crushing to bits,
طُلِعَتْ always on the watch, **ضُرِعَتْ** throwing down or prostrating often,
سُئِلَتْ asking often, begging, **ضُحِكَتْ** prone to laughter, **قُوْلَةٌ** loquacious,
نُومَتْ given to sleep, **لُومَتْ** abusive, **عُيِبَتْ** finding fault; from **فَعِيلٌ**,
فَعِيلَةٌ, as **كَرِيْمَةٌ**, **عَقِيْلَةٌ**, noble, excellent; from **فُعُولٌ**, as
فُعُولَةٌ, **كُذِّبَتْ** lying, **مُنُونَةٌ** taunting (one) with favours (conferred on him),
مُكُونَةٌ tired of, disgusted with, **هُيُوبَةٌ**, **فُرُوقَةٌ**, timid; from **فُعَالٌ**, C
فُعَالَةٌ, as **عَلَامَةٌ** very learned, **نَسَابَةٌ** a great genealogist, **رَحَالَةٌ**
a great traveller, **فَهَامَةٌ** very quick of comprehension, **وَقَّاعَةٌ** ill-natured,
slandrous, **قَوَالَةٌ** very talkative, **جَمَاعَةٌ** a great collector, **صَنَاجَةٌ** an
excellent player on the cymbals or harp (**صَنْجٌ**); from **فُعَالٌ**, as
فُعَالَةٌ, **كُرَامَةٌ** very generous or noble, **لُقَّاعَةٌ** talking much and rashly or foolishly; from **فَعِيلٌ**,
فَعِيلَةٌ, as **خَلِيفَةٌ** very contrarious; from **فُعُولٌ**, as **فُعُولَةٌ**, as
timid; from **فَاعُولٌ**, as **فَاعُولَةٌ**, **حَاذِرَةٌ** very wary or cautious, **فَارُوقَةٌ** D
very timid; from **مُفْعَالٌ**, as **مُفْعَالَةٌ**, **مِلْحَادَةٌ** very unjust, **مِقْدَامَةٌ** very
bold in attacking, **مِهْدَارَةٌ** talking much and sillily; from **تَفْعَالٌ**,
تَفْعَالَةٌ, as **تَلْعَابَةٌ** addicted to play or sport, **تَقْوَالَةٌ** loquacious, **تَعْلَامَةٌ**
very learned, **تَعْجَابَةٌ** causing great wonder or marvel, **تَلْقَامَةٌ** swal-
lowing big morsels, greedy (the cognate form **تَفْعِيلَةٌ** also occurs, as

- A **تِلْعَابَةٌ** *much-addicted to play or sport*; from **تِلْعَالٌ**, as **تِلْعَابَةٌ**, *much addicted to play or sport*, **تِلْقَامَةٌ** *swallowing huge morsels, very greedy*, **تِلْقَاعَةٌ** *talking much and foolishly*.

REM. *d.* Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, **فَعُولٌ**, as **חֲנוּן**, **רַחוּם**, and **פִּעִיל**, but with the purer vowel *a* in the first syllable (**פִּעִיל**), as **עֲלִיז**, **צַדִּיק**, **מַבְרִיךְ**, **מְבַרְכֵּךְ**.

- B **مُفْعِلٌ**. Other forms are without exact equivalents in Arabic, as **יְלֹאד**, (**قُدُّوسٌ** coming nearest to **לְעֹזֵר**, **שִׁמְרֵךְ**, **שִׁבְדֹר**, **גְּבָר** = **גִּבּוֹר** = Aram. **ܡܠܚܕܐ** (**فَعُولٌ**); and especially the form **קְהִיל**, as **גִּבּוֹר** (= **אֲחֻרָּס** = **חִירָשׁ**, (**אֲעוֹר**) **לְיֹד**, (**חֲדִב** -) an intensive of **פִּעַל** **קְהִיל** for **קְהִיל**, **פִּעַל** **קְהִיל**.

- C **234.** From verbal adjectives with three radicals*, or with three radicals and a letter of prolongation, are derived adjectives of the form **أَفْعُلٌ**, which have the signification of our comparative and superlative, and are therefore called **اِسْمُ اَلتَّفَضُّيلِ**, *the noun of preeminence*, or **أَفْعُلُ اَلتَّفَضُّيلِ**, *the form 'af'alu denoting preeminence*. E.g. **عَذْبٌ**, **أَحْلَى**, **أَعْدَبُ**, **حُلُوٌ**, *sweet*, **أَعْدَبُ**, **أَحْلَى**, *sweeter, sweetest*; **حَسَنٌ** *beautiful*, **أَحْسَنُ** *more or most beautiful*; **قَبِيحٌ** *ugly*, **أَقْبَحُ** *uglier, ugliest*; **جَلِيلٌ** *great, glorious*, **أَجَلُّ** *more or most glorious*.

- D REM. *a.* In the superlative sense, these adjectives must always have the article, or else be in the construct state, as **اَلْمَدِينَةُ اَلْأَعْظَمَى** *the greatest city*, **كُبْرَى اَلْمَدَنِ** *the largest of the cities*.

* [A rare exception to this rule is **أَعْلَقٌ** *bitterer*, as derived from **عَلَقَمٌ** *anything bitter*, spec. *the colocynth*, according to 'Ibn Durèid, *Kiṭāb el-istikṣāk*, 53, l. 6, 98, l. 16 seq. In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

REM. b. Of this form there remain only a very few traces in A Hebrew, none in Aramaic. Such are: **יָכֹזֵב** *lying, false* (of a stream that dries up in summer), from **יָזַב** = **כָּאֵזֵב**; **אֶכְזֵר** *fierce, cruel*, perhaps connected with **כָּאֵסַר** *breaking in pieces*; **אֵיתָן** (for **אֵיתָן**) *lasting, perennial*, = **וָאֵתָן**; and even these have lost their original signification, and are used as simple adjectives.

235. No **إِسْمُ التَّفْضِيلِ** can, according to strict rule, be formed B from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form **أَفْعُلُ** (compare § 184, rem. b). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives **أَشَدُّ** *stronger*, **أَحْسَنُ** *more beautiful*, **أَجْوَدُ** *more excellent*, **أَقْبَحُ** *uglier*, **خَيْرُ** *better*, **شَرُّ** *worse*, and the like. E.g. **أَشَدُّ حُمْرَةً** (*stronger as to redness*) *redder*; **أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا** (*more excellent as to teaching and training*) *a better teacher and trainer*; **أَجْوَدُ مِنْهُ جَوَابًا** (*more excellent than he as to answering*) *more ready than he in answering, or giving a better answer than he*; **أَسْرَعُ انْطِلَاقًا** (*more quick as to departing*) *departing more quickly*; **أَقْبَحُ عَوْرًا** *more deformed by blindness of one eye*. This form of expression is sometimes employed where a simple comparative might have been used; as **لَمَّا قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ** *then, after that, your hearts became hard*, D **أَشَدُّ قَسْوَةً** *like stones, or even harder* (lit. *stronger as to hardness*), where **أَقْسَى** (ël-Kor'an ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (a) Examples of **أَفْعُلُ** formed from the derived forms of the verb, especially from IV.: **أَكْثَرُ تَطْهِيرًا** (*more cleansing or purifying*), from **طَهَّرَ** *to cleanse or purify*, II. of **طَهَّرَ** *to be clean or pure*; **أَصْفَى لَ**

- A *making clearer or purer*, from *صَفَّى* to clarify or clear, II. of *صَفَا* to be clear; *أَسْلَمَ لِ* preserving better, from *سَلِمَ*, II. of *سَلِمَ* to be safe; *أَقْوَمَ لِ* confirming or establishing better, from *أَقَامَ*, IV. of *قَامَ* to stand upright; *أَثَبْتُ لِ* making more firm or sure, from *أَثَبْتُ*, IV. of *ثَبَتَ* to be firm; *أَخَوْفَنِي عَلَى* causing me greater alarm about, from *خَوْفٌ* or *أَخَافَ*, II. or IV. of *خَافَ* to fear; *أَعَوَّنُ عَلَى* giving more help towards, from *أَعَانَ* to help, IV. of *عَانَ*; *أَذْهَبَ لِ* making depart more quickly, from *أَذْهَبَ*, IV. of *ذَهَبَ* to go away; *أَرْخَاهُمَا لِ* that of the two which relaxes, or loosens, more, from *أَرْخَى*, IV. of *رَخَوُ* or *رَخِيَ* to be flaccid or flabby; *أَبْقَى عَلَى* causing to last longer, more merciful to, from *أَبْقَى*, IV. of *بَقِيَ* to remain, last; *أَهَيَّبَ لِ* inspiring more fear or respect, from *أَهَابَ*, IV. of *هَابَ* to fear; *أَنْصَفُ مِنْ* more just than, from *أَنْصَفَ* to be just, IV. of *نَصَفَ* to take the half, reach the middle; *أَطَوَّلَ لِ* causing to last longer, from *أَطَالَ*, IV. of *طَالَ* to be long;
- C *أَحْيَى لِ* preserving alive better, from *أَحْيَى*, IV. of *حَيَى* to live; *أَظَلَّ مِنْ* giving more shade than, from *أَظَلَّ* to give shade, IV. of *ظَلَّ*; *أَجَوَّدَ لِ* causing to be better, from *أَجَادَ*, IV. of *جَادَ* to be good, excellent; *أَعْطَى لِ* giving more freely, from *أَعْطَى* to give, IV. of *عَطَا*; *أَوْلى لِ* bestowing more liberally, from *أَوْلى* to bestow, IV. of *وَلَّى*; *أَكْرَمَ لِ* showing greater honour to, from *أَكْرَمَ*, IV. of *كَرَّمَ* to be noble; *أَقْفَرُ مِنْ* more desert than, from *أَقْفَرَ* to be desert, IV. of *قَفَرَ*; *أَفْلَسُ مِنْ* poorer than, from *أَفْلَسَ* to be poor, IV. of *فَلَسَ*; *أَحْوَلُ مِنْ* more crafty than, from *أِحْتَالَ* to be crafty, VIII. of *حَالَ*; *أَقْوَدُ مِنْ* more easily led, or more docile, than, from *أَنْقَادَ*, VII. of *قَادَ* to lead. (β) Examples of *أَفْعَلُ* formed from the passive voice: *أَخْشَى*, *أَخَوْفُ*, *أَهْيَبُ*, more feared

or formidable; أَحْمَدُ more praiseworthy or commendable; أَعْرَفُ better known; أَلْوَمُ more deserving of blame; أَسْرُ more glad of or pleased by; أَعْذَرُ more to be excused; أَوْجَدُ more readily found; أَشْغَلُ more occupied; أَزْهَى prouder (زَهَى to be proud); أَمْقَتْ more hated or hateful; أَغْنَى ب more occupied with (عَنِ or VIII. اِعْتَمَ); أَخْصَرُ shorter (from اِخْتَصَرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ أَسْوَدُ whiter than: أَحْمَقُ مِنْ B

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

Trilateral Verb.

	Act.	Pass.		Act.	Pass.	
II.	مُفْعَلٌ	مُفْعَلٌ	VII.	مُنْفَعِلٌ	مُنْفَعِلٌ	C
III.	مُفَاعِلٌ	مُفَاعِلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعِلٌ	
IV.	مُفْعِلٌ	مُفْعِلٌ	IX.	مُفْعَلٌ	....
V.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعِلٌ	
VI.	مُتَفَاعِلٌ	مُتَفَاعِلٌ	XI.	مُفْعَالٌ	....

Quadrilateral Verb.

I.	مُفْعِلٌ	مُفْعِلٌ	III.	مُفْعَنْلٌ	مُفْعَنْلٌ	D
II.	مُتَفَعِّلٌ	مُتَفَعِّلٌ	IV.	مُفْعِلٌ	مُفْعِلٌ	

REM. a. The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the trilateral verb and the second form of the

- A quadriliteral, in which the second and third radicals have — instead of — .

REM. b. The preformative — takes in Arabic the vowel — , in Heb. and Aram. — (e.g. מְקַטֵּל , מְקַטֵּל = מְקַטֵּל , מְקַטֵּל = "מִקְחָל"), but the Æthiopic seems to have retained the original vowel in its prefix — : — , as — : (ma'ammēz) *oppressor*

- B (—); — : (makwānnēn) *judge* (—); — : (manāfēk) *sceptic, heretic* (—); — : (mār'ed) *causing to tremble, dreadful* (—); — : (māfri) *fruitful* (—); — : (mastāmḥēr) *imploring mercy* (—); — : (matārgwēn) *an interpreter* (—).

237. In the formation of verbal adjectives from verba mediæ rad. geminata, the rules laid down in § 120 are to be observed. Hence — becomes — (see § 13, rem.); — ; — ; etc.

238. In the formation of verbal adjectives from the verba hêmzata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write — for — (§ 135), — for — (§ 133), — or — for — , — for — , — for — (§ 133), — for — (§ 131).

- D REM. a. — preceded by kësra becomes — ; as — for — .

REM. b. Final hêmza, preceded by — and — , admits of assimilation; as — or — ; — or — ; — or — . See § 17, b, rem. b.

239. In the formation of verbal adjectives from verba primæ rad. — , the rule laid down in § 147 must be observed; as — for — .

240. In the nomina agentis of the first form of verba mediae rad. و et ی, the place of the middle radical is occupied by a ی with hêmza (arising, according to § 133, out of إ); as قَاتِلٌ (for قَاتِل), سَائِرٌ (for سَائِر), instead of قَاوِلٌ, قَاوِلٌ.

REM. a. This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as صَائِدٌ, عَاوِرٌ.

REM. b. The form قَاتِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָמַח for קָמַח), as شَانِكٌ for شَانِكٌ, B in the phrase شَانِكٌ أَلْسَلَحِ or شَاكٌ أَلْسَلَحِ, *bristling with weapons*; مَاهٌ أَلْفَوَادٍ or مَائَهُ أَلْفَوَادٍ, *water-hearted, cowardly, stupid*; هَارٌ feeble, for هَائِرٌ; لَاعٌ timid or greedy, for هَائِعٌ; شَاهٌ sharp (of sight), for شَائِهٌ; سَاسٌ corroded or decayed (of a tooth), for سَاسٌ; طَاعٌ obedient, for طَائِعٌ; طَافٌ going about, for طَائِفٌ; طَانٌ clayey, for طَائِنٌ*. Sometimes the second radical C is transposed; as شَاطٍ, جَالٍ, لَاعٍ, هَارٍ, مَاهِي أَلْفَوَادٍ, شَاكِي أَلْسَلَحِ, لَاثٌ, شَاهٌ.

REM. c. In the form فَعُولٌ the medial و is usually changed into نُ; as قَوُولٌ, صَوُولٌ, نُوُولٌ, قَوُولٌ, نُوُولٌ, صَوُولٌ.

241. In the nomina patientis of the first form of verba mediae rad. و, the middle radical is elided, after throwing back its damma D upon the preceding vowelless letter; as مَخُوفٌ, for مَخُوفٌ, from مَخُوفٌ. The same thing takes place in verba mediae rad. ی, with this difference, that (to indicate the elision of the radical ی) the damma is changed into kèsra, and, in consequence, the و production is into a ی; as مَبِيعٌ, instead of مَبُوعٌ, from مَبُوعٌ.

* [A poet even allows himself to say سَائِرَهَا for سَائِرَهَا (سَيْرَهَا); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

A REM. The forms مَذْوُوفٌ, مَصُورٌ, and مَقْوُودٌ, are said to be used dialectically. From verba med. ي the uncontracted forms are more common, but still rare; as مَزِيُوتٌ, مَذْيُونٌ, مَخْيُوطٌ, مَبْيُوعٌ, مَكْيُومٌ, مَغْيُومٌ, for مَزِيْعٌ, مَخِيْطٌ, مَبِيْعٌ, etc.

242. Verbal adjectives of the form فَعِيْلٌ, derived from verba mediæ rad. و et ي, become by transposition فَيْعِلٌ, and then pass into فَيْلٌ, which is in its turn frequently shortened into فَيْلٌ. •E.g. مَيِّتٌ or مَيِّتٌ, *dead*, for مَيِّوْتٌ, مَيِّوْتٌ (مَاتَ); [عَيْلٌ *dependent for sustenance*, for عَيْوِلٌ (عَالَ)]; لَيِّنٌ or لَيِّنٌ, *soft, easy*, for لَيِّينٌ (لَانَ); هَيِّنٌ or هَيِّنٌ, *easy, contemptible* (هَوِيْنٌ); نَيِّفٌ or نَيِّفٌ, *exceeding* (نَوِيْفٌ); نَيِّرٌ, *bright* (نَوِيْرٌ); سَيِّءٌ, *wicked* (سَوِيْءٌ); بَيِّنٌ, *clear* (بَيِّنٌ); خَيْرٌ, *good* (خَيْرٌ). The verb قَامَرٌ has قَوِيْرٌ in the sense of *straight, right, tall*, and قَيِّرٌ in that of *having charge of, managing*.

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ي follow the same rules as their Imperfects.

REM. The learner should observe that the participles of III. and VI. of verba med. ي are written and pronounced with ي, and on no account with hêmza; e.g. مَيِّبَايْنٌ, مَيِّبَايْنٌ, like مَيِّبَايْنٌ, and not مَيِّبَايْنٌ, مَيِّبَايْنٌ.

D 244. The nomina agentis et patientis of the first form of verba ultimæ rad. و et ي have already been mentioned (§ 167, *b*, *β*, and § 170). Verbal adjectives of the forms فَعُولٌ and فَعِيْلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ *hostile, an enemy*, بَغِيٌّ *a harlot*, سَرِيٌّ *generous, noble*, صَبِيٌّ *a boy*, سَبِيٌّ *captive*, for عَدُوٌّ, بَغُوٌّ, سَرِيٌّ, صَبِيٌّ, سَبِيٌّ.

245. In all adjectives derived from verba tertiæ rad. و et ي,

if the second radical be pronounced with fethâ, the **و** and **ى** (which A is converted into **ى**) reject their vowel or tènwin, and assume the nature of the **êlif maḵṣūra** (§ 7, rem. *b*). If the form be one that admits of complete declension, the tènwin is transferred to the second radical. According to this rule are formed: (*a*) the nomina patientis of the derived forms, as **مُوْتَى** for **مُوْتَى**, **مُعْطَى** for **مُعْطَى**; (*b*) adjectives of the form **أَفْعُل**, as **أَرْمَى** for **أَرْمَى**, **أَبْكَى** for **أَبْكَى**, **أَرْضَى** for **أَرْضَى** (أَرْضُو), **أَحْلَى** for **أَحْلَى** (أَحْلُو). Compare § 167, *a*, *β*, *a*, and *ب*, *β*.

b. THE DENOMINATIVE NOUNS.

B

(*a*) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination **ة** to the nouns that express the genus or whole. E.g. **حَمَامَةٌ** a pigeon (male or female), from **حَمَام** pigeons, with the article, **الْحَمَامُ**, the genus pigeon or the whole number of pigeons spoken of; **بَطَّة** a duck or drake, from **بَطْ** the duck; **بَقَرَةٌ** one head of cattle (bull or cow), from **بَقَر** cattle; **ثَمَرَةٌ** a fruit, from **ثَمَر** fruit; **تَمْرَةٌ** a date, from **تَمْر** dates; **بَصَلَةٌ** an onion, from **بَصَل** the onion; **ذَهَبَةٌ** a bit of gold, a nugget, from **ذَهَب** gold; **تَبْنَةٌ** a straw, from **تَبْن** straw*.

REM. *a*. The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the **أَسْمَاءُ الْوَحْدَةِ** is its use for a dish or portion of any food, as **أُرْزَةٌ** a dish of rice, **سَمَكَةٌ** a dish of fish (El-Mubarrad 173, l. 4), **لَحْمَةٌ** a portion of meat, **جُبْنَةٌ** a portion of cheese, etc. Comp. Gloss. Fragm. Add. 129. This **ة** is called **الَّتَاءُ لِلتَّخْصِصِ** (Zamahsari, *Faḵḵ*, i. 331, ii. 323. D. G.]

- A Examples of artificial or manufactured objects are very rare; e.g. **كِبْنَةٌ** or **لِبْنَةٌ** a brick, from **كَبِنَ** or **لَبِنَ** bricks; **سَفِينَةٌ** a ship or boat, from **سَفِنَ** shipping, boats.

REM. b. Similar forms in Heb. are: **נֶזֶחַ**, **נִזְעַר**, **שִׁעָרָה**, **שִׁעָרָה**; **נִזְעַר**, **נִזְעַר**; **שִׁירָה**, **שִׁירָה**; **שִׁירָה**, **שִׁירָה**; **שִׁירָה**, **שִׁירָה**.

(β) *The Nomina Abundantiae vel Multitudinis.*

- B 247. The **أَسْمَاءُ الْكَثْرَةِ**, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form **مَفْعَلَةٌ**, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. **مَأْسَدَةٌ**, **مَذْبَعَةٌ**, **مَسْبَعَةٌ** a place abounding in lions (**أَسَدٌ**), wolves (**ذئبٌ**), beasts of prey (**سَبْعٌ**); **مَحْيَاةٌ** or **مَحْوَاةٌ**, **مَفْعَاةٌ**, a place abounding in snakes (**حَيَّةٌ**), vipers (**أَفْعَى**); **مَقْتَاةٌ**, **مَبْطَخَةٌ**, a bed of melons (**بَطِيخٌ**), cucumbers (**قِثَاءٌ**); **مَرْمَنَةٌ**, a place where pomegranates (**رَمَانٌ**) grow abundantly.

REM. a. From quadrilaterals this formation is rare; as **مُعَلَّةٌ**, **مُعَقَّرَةٌ**, a place abounding in foxes (**ثُعْلُبٌ**, **ثُعْلُبٌ**), scorpions (**عَقْرَبٌ**).

REM. b. Sometimes the fem. participle of the fourth form is used in this sense, with or without **أَرْضٌ**; as **مُجْعَلَةٌ**, **مُضَبَّةٌ** (a place) abounding in lizards (**ضَبٌّ**), black beetles (**جُعَلٌ**), **مُقْتَنَّةٌ** (a spot)

- D producing cucumbers. Similarly from quadrilaterals, **مُعَقَّرَةٌ**, **مُعَلَّةٌ**, **مُحَرَّبَةٌ**, **مُؤَرَّبَةٌ** (a place) abounding in foxes, scorpions, chameleons (**حَرَبَاءٌ**), hares. Also from XII. **مُغْلَوْبَةٌ** (a spot) producing many trees.

REM. c. The use of nouns of the form **مَفْعَلَةٌ** to indicate the cause of a certain state or feeling, is only a tropical application of their ordinary meaning; as **أَوْلَادٌ مَجْنُونَةٌ مَبْحَلَةٌ** children are a cause

of cowardice and niggardliness (in their parents); **مَظِيَّةٌ**, **مَحْسَنَةٌ**, **مَخْبِيَّةٌ**, a cause of good health, joy or happiness, evil or ill-feeling; **مَجْلِبَةٌ** **لِلسَّقَاةِ** a cause of bringing on or producing disease; **الْفُكَاةُ** **مَقْوَدَةٌ** **إِلَى الْآذَى** joking leads to annoyance; and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, **أَسْمَاءُ الْوَعَاءِ**, have the same form as the nomina instrumenti (§ 228); e.g. **مِثْبَرٌ** a needle-case, from **إِبْرَةٌ** a needle; **مِلْبَنٌ** a milk-pail, from **حَلَبٌ** or **حَلِيبٌ** milk; **مِلْبَنٌ** a milk-pail, from **لَبَنٌ** milk, or a brick-mould, from **لَبْنَةٌ** a brick; **مِبوْلَةٌ** a urinal, from **بَوْلٌ** urine; **مِبوْزَةٌ** a spittoon, from **بُرَاقٌ** saliva.

REM. A very few take the form **مُفْعَلٌ** or **مُفْعَلَةٌ** (see § 228, rem.); as **مُدْهَنٌ** or **مُدْهَنَةٌ** an oil-jar, from **دُهْنٌ** oil; **مُحْرَضَةٌ** a vessel for keeping **حُرْضٌ**, i.e. the plants from which alkali or potash is obtained; **مُكْحَلَةٌ** a phial for keeping **كُحْلٌ** or eye-salve (كُحْلٌ), to be carefully distinguished from **مِكْحَلٌ**, the mīl (مِيلٌ) or instrument with which it is applied to the eye.

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, **الْأَسْمَاءُ الْمُنْسُوبَةُ**, or simply **التَّسْبِاتُ** (relations), are formed by adding the termination **يٌّ** to the words from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E.g. **أَرْضِيٌّ** earthly, from **أَرْضٌ** the earth; **شَمْسِيٌّ** solar, from **شَمْسٌ** the sun; **جَوِّيٌّ** aerial, from **جَوٌّ** the air, the sky; **حَسَنِيٌّ** descended from *el-Hasan* (الْحَسَنُ); **تَمِيمِيٌّ** belonging to the tribe of *Tēmīm* (تَمِيمٌ); **دِمَشْقِيٌّ** born or living at *Damascus* (دِمَشْقٌ);

- A **مِصْرِيّ** *Egyptian*, from **مِصْر** *Egypt*; **سَعْدِيّ** *a freedman of Sa'd* (سَعْد); **عِلْمِيّ** *scientific*, from **عِلْم** *knowledge, science*; **حِسِّيّ** *relating to sense* (حِس), *perceptible by one of the senses*; **عَقْلِيّ** *intellectual*, from **عَقْل** *the intellect*; **شَرْعِيّ** *legal, legitimate*, from **شَرْع** *the law*; **عُرْفِيّ** *according to common use and wont* (عُرْف); **قِيَاسِيّ** *according to analogy* (قِيَاس);
 ' ' ' *belonging to, or one of, the Maḡūs or fire-worshippers*
- B **مَالِكِيّ** *belonging to, or one of, the sect of Mālik* (مَالِك); **طَوِيلِيّ** from **طَوِيل** *long*; **خَيْرِيّ** from **خَيْر** *good*; **إِنِّيّ** from **إِن** *truly, verily*.

REM. a. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

REM. b. The nomina relativa derived from adjectives properly express “belonging to the class designated by such and such an adjective.” [However, in such words as **أَخْبَرِيّ**, **خَارِجِيّ**, **أَحْمَرِيّ**,

- C **أَتَاوِيّ** the termination **يّ** has, according to some, a corroborative or intensifying force (لِتْبَالِغَةٍ). D. G.]

REM. c. This termination is common in Heb. (מִי, f. מִיָּה and מִיָּת), as **יִשְׂרָאֵלִי** *Israelite*, **עִבְרִי** *Hebrew*, **נָכְרִי** *strange*. In Æthiopic, **ī** is generally used to form certain adjectives which are derived from other adjectives, as **ሐረሲ** (harrāsī) *a ploughman*,

- D **መሐሪ** (maḥḥārī) *compassionate*, from the obsolete **ሐረሲ** : (**ሐረሲ**, **ሐረሲ**) and **መሐረ**; whilst **āwī** and **āy** are the usual relative terminations, as **መገረዋዊ** (mēdrāwī) *terrestrial*, **ክርስቲያንዋዊ** (krēstiyānāwī) *Christian*, **አየዋዊ** (‘aiyāwī) or **አየዊ** (‘aiyā) *like* (from **አየ** ‘ay, *of what kind? which?*). The Aram. has the last of these forms, viz. **ܐܝܝܐ** in general use; as **ܡܝܨܪܝܐ** *Egyptian*, **ܡܕܢܝܐ** *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo A various changes in regard to the auxiliary consonants, to the final radicals **و** and **ى**, and to the vocalisation.

I. Changes of the Auxiliary Consonants.

251. The feminine terminations **ة**, **ية**, and **ية**, are rejected ; as **مَكَّة** *Mekka*, **مَكِّي**, **الْبَصْرَة** *el-Basra*, **بَصْرِي**, **الْكُوفَة** *el Kāfa*, **كُوفِي** ; **مَلَطِيَّة** *Malatya*, **مَلَطِي**, **صِقْلِيَّة** *Sicily*, **صِقْلِي**, **إِفْرِيقِيَّة** *Africa*, **إِفْرِيقِي** ; B **السَّنَّة** *the corpus of traditions relating to the ways and habits of Muhammad*, **سَنِي**, **السَّيْفَة** *the party of Ali*, **شَيْعِي** * ; **الْقِبْلَة** *the kībla or direction of Mekka*, to which the Muslim turns in praying, **قِبْلِي** ; **كُوَّة** *a window*, **كُوفِي** ; **خَاصِي** *refined*, **عَامِي** *vulgar*, from **الْخَاصَّة** *distinguished persons, the higher classes*, and **الْعَامَّة** *the common people, the vulgar* ; **عِدَّة** *a promise*, **عِدِّي** ; **زَنْة** *weight, measure*, **زَنِي**. C

REM. In the case of nouns which, like **عِدَّة**, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fetha ; as **شِيَّة** (from **وَشَى**), **وَشَوِي** [or **وَشَوِي**] (on the second **و** see §§ 258 and foll.). The forms **وَشِي** [or **وَشِي**] are mentioned by the grammarians, and also the very irregular **عِدَوِي** from **عِدَّة**, [and **شِيَوِي** from **شِيَّة** (Hammād in 'Anbārī's *Nozhat el-'alibba* 52. D. G.). D

252. 1, (a) The feminine termination **ية** is rejected in nouns that have *four* or more letters, besides the **ى** ; as **حُبَارِي** *a bastard*, **جُمَادِي** *Gumādā*, the name of two months, **جُمَادِي**. (b) But if the nouns ending in **ية** fem. have only *three* letters besides the

* [Lane has **شَيْعِي** ; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

A **ی**, two cases are to be distinguished. (a) If the second letter has a vowel, the **ی** is rejected; as **جَمَزَى** *a swift ass*, **جَمَزَى**; **بَرَدَى** *Baradā*, the name of a river, **بَرَدَى**. (b) If the second letter is without a vowel, the **ی** may either be rejected (which is preferable), or changed into **و**; as **حَبْدَى** *pregnant*, **حَبْدَى** or **حَبْدَوَى**; **قُرْبَى** *relationship*, **قُرْبَى** or **قُرْبَوَى**; **دُنْيَا** *the (present) world*, **دُنْيَى** or **دُنْيَوَى**.—
2, (a) The letter **ی** is likewise rejected in nouns that contain four or more letters besides the **ی**, if it belongs neither to the root nor to the feminine termination, but is what the Arab grammarians call **أَلِفُ الْإِلْحَاقِ** or *the appended alif* (i.e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. **دَفَرَى** to give it the form of **دَفَرَمَ**, **قُوبَا** to assimilate it to **قُوبَا**); as **حَبْرَكَى** *a bug or tick*, **حَبْرَكَى**; **قَبْعَرَى** *a big, stout camel*, **قَبْعَرَى**; **بَاقِلَى** or **بَاقِلَى**, *the bean*, **بَاقِلَى** or **بَاقِلَى**. (b) But if such nouns have only three letters besides the **ی**, it may either be changed into **و** (which is preferable), or rejected altogether; as **عَلَقَى** *a sort of heath*, **عَلَقَوَى** or **عَلَقَى**; **أَرْطَى** *a sort of shrub or small tree*, **أَرْطَوَى**.

REM. In 1, b , β , and 2 b , a third form is admissible, viz.

دُنْيَايْ, اَرْطَايْ, عَلَقَايْ, دُنْيَايْ, قُرْبَايْ, حُبْلَايْ, اَوِيْ, as دُنْيَايْ, with hènza, is a vulgarism.

D 253. The terminations **مِي** and **جِي** of relative adjectives fall away when new relative adjectives are to be formed from them; as **جُعْنِي** belonging to *Mekki*, *Gufi* (**مَتِي** **جُعْنِي**, names of men); **شَافِي** a *Sāfi'ite*, one of the sect of *ʿIs-Sāfiʿi* (**الشَّافِي**); **مَرِي** belonging to *Almeria* (**الْمَرِي**) in Spain; **إِسْكَندَرِي** a native of *Alexandria* (**الإِسْكَندَرِي**). Similarly, from substantives like **كُرْسِي** a chair, a seat, and **بُرْدِي** a bullrush, the relative adjectives are **كُرْسِي** and **بُرْدِي**.

254. The plural terminations **وْنَ** and **ـَاتْ**, and the dual termi-

- A دَرَاوَرْدِي or دَرَابَجَرْد has دَرَاوَرْدِي , as well as the regular formation; [مانی *Manes* makes مَنَوِي and مَانِي . D. G.]

REM. e. Quite peculiar are: تِهَامِي (with the art. التَّهَامِي), fem. تِهَامِيَّة , from تِهَامَةٌ , *Tihāma*; شَامِي (with the art. الشَّامِي), fem. شَامِيَّة , from الشَّام *Syria*; and يَمَانِي (with the art. الْيَمَانِي), fem. يَمَانِيَّة , from الْيَمَن *el-Yemèn*; instead of تِهَامِي , شَامِي , and يَمِنِي , which

- B are also used. The forms تِهَامِي , شَامِي , and يَمَانِي likewise occur. Comp. the words ثَمَان , رَبَاع and شَنَاح (شَنَاحِي).

255. The letter ي in words of the forms فَعِيلَةٌ and فُعِيلَةٌ , when not derived from verba mediae rad. geminatae or infirmæ (و or ي), is rejected, the kèsra of فَعِيلَةٌ being at the same time changed into fèṭḥa*;

- C as فَرِيضَةٌ a statute, فَرِيضِي ; جَزِيرَةٌ an island, or الْجَزِيرَةُ *Mesopotamia*, جَزِيرِي ; الْمَدِينَةُ *el-Medīna*, مَدَنِي ; سَفِينَةٌ a ship, سَفِينِي ; جُهَيْنَةٌ , جُهَيْنِي (tribes), جُهَيْنِي . But, if they come from verba mediae rad. geminatae or mediae و vel ي , they remain unchanged; as حَقِيقَةٌ reality, حَقِيقِي ; حَدِيدَةٌ a piece of iron, an iron tool, حَدِيدِي ; قُلِيلَةٌ a small jug, قُلِيلِي .—In the forms فَعِيل and فُعِيل , the ي is rejected only when
- D the third consonant of the radical is و or ي ; as عَدِي , غَنِي (tribes), عَدَوِي , غَنَوِي ; قُصِي (men), عَلِي ; عَدَوِي . Otherwise it remains unchanged, as تَمِيم (a tribe), تَمِيمِي ; عَقِيل (a man), عَقِيلِي ; زَبِيد (a town), زَبِيدِي ; نَمِير (tribes), نَمِيرِي , عَقِيلِي .

* [According to Zamahsari, *Faik* i. 160 the same thing happens to the و of the form فُعُولَةٌ , as in شَنَائِي (شَنَائِي) from شَنَوَةٌ , غَضَبِي from غَضَبَةٌ . Comp. also *Mufaṣṣal* 90, l. 7 and *Sibawèh* ii. 66, § 319. D. G.]

REM. a. There are, however, exceptions to these rules. E.g. A
 طَبِيعَةٌ *nature*, طَبِيعِيّ; مَدِينَةٌ *a city*, مَدِينِيّ (to distinguish it from
 مَدِينِيّ *belonging to el-Medīna*), جَزِيرِيّ *belonging to Algiziras in*
Spain (to distinguish it from جَزَرِيّ *Mesopotamian*); عَمِيرِيّ, سَلِيمِيّ,
 from عَمِيرَةٌ, سَلِيمَةٌ (tribes); خُرَيْبِيّ from خُرَيْبَةٌ (a place); قُرَيْشِيّ,
 ثَقِيفِيّ, عَتِيبِيّ; فَقَمِيّ, سَلَمِيّ, هَذَلِيّ, قُرَشِيّ, (tribes), سُلَيْمِيّ, هُذَيْلِيّ
 (tribes), ثَقَفِيّ, عَتِيبِيّ; ثَقَفِيّ, عَتِيبِيّ; خَرِيفِيّ *autumn*, خَرِيفِيّ. نَبِيّ, *a prophet*, B
 makes نَبَوِيّ, from the assimilated form نَبِيّ.

REM. b. Words of the form فَعِيل (for فَعِيل, § 242) from radicals
 mediae و et ي, reject the second ي along with its vowel kèsra, or in
 other words follow the shorter form فَيْل; as سَيِّد *a lord or master*,
 طَائِفِيّ. But طَيّ (a tribe) has طَائِفِيّ. The
 same remark applies to every penultimate double ي with kèsra
 (ي); as أُسَيْدِيّ, dimin. of أُسُود, *black*, أُسَيْدِيّ, حَمِيرِيّ, dimin. of حِمَار, C
an ass, حَمِيرِيّ. [But أُسَيْدِيّ as a tribal name has أُسَيْدِيّ.]

256. The ي productionis of the nomen patientis in verba tertie
 ي may be rejected, and the radical ي changed into و, whilst the kèsra
 of the second radical becomes fèṭḥa; as مَرْمُوتِيّ *thrown*, مَرْمُوتِيّ. But
 many grammarians prefer to reject both the ي productionis and the
 radical ي, so that the relative adjective coincides in form with the
 nomen patientis, مَرْمُوتِيّ.

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from
 verba tertie و (§ 244), is rejected, and the second radical takes fèṭḥa
 instead of ḍamma; as عَدُوَّتِيّ, *a female enemy*, عَدُوَّتِيّ. Many, however,
 form عَدُوَّتِيّ from both عَدُوّ and عَدُوَّة.

A II. *Changes of the Final Radicals و and ی.*

258. The *ʿlif maksūra* (I or ی, § 7, rem. *b*), as the third radical of a *triliteral* noun, is changed into و before adding the termination ی; as قَتَى *a youth*, فَتَوَى; رَحَى *a mill*, رَحَوَى; عَصَا *a staff*, عَصَوَى; قَذَى *a mote*, قَذَوَى. But if the noun has *four* letters, the final ی (I does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as أَعْشى *purblind*, أَعْشَوَى; مَلْهى *play*, or مَلْهى *a musical instrument*, مَلْهَوَى or مَلْهى; مَعْنى *meaning*, مَعْنَوَى or مَعْنى. If the noun contains *five* or more letters, the ی is always rejected; as مُصْطَفى *chosen*, مُصْطَفى.—The same rules apply to the final ی of radicals *tertiæ* و et ی, which falls away in some nouns after *kèsra* (see § 167, *b*, β); but it must be borne in mind that the missing ی is to be counted as one of the letters of the word, and also, if it be changed into و, that the *kèsra* always becomes *fèṭḥa*. E.g. عَمى (for عَمِى) *blind*, عَمَوَى; شَجى (for شَجِى) *sorrowful*, شَجَوَى; قَاضى (for قَاضِى) *a judge*, قَاضَوَى (which is the preferable form) or قَاضَوَى; مُعْتَدى (for مُعْتَدِى), مُشْتَرى (for مُشْتَرِى), مُسْتَعْلِى (for مُسْتَعْلِى), مُعْتَدِى, مُشْتَرِى, مُسْتَعْلِى.

REM. α. The addition of the feminine termination ة does not affect the rule of formation; as دَوَاةٌ *an inkhorn or writing-case*, دَوَوَى; حَمَاةٌ *Hamā* (חמא), حَمَوَى; حَانَاةٌ *a district in Palestine*, حَانَوَى; مِرْقَاةٌ *a ladder*, مِرْقَوَى; حَانِيَةٌ *a wine-shop*, حَانَوَى or حَانِىٌ *a vintner*.

REM. *b*. Such forms as دَوَاتِى for دَوَوَى, مَعْنَاوِى for مَعْنَوَى, and مُصْطَفَاوِى for مُصْطَفِى, are modern and corrupt.

259. The hêmza of the termination *āl* (the *ʔlif mæmdûda*, § 23, A rem. a), is always changed into *و*; as *عَذْرَاءٌ* *a virgin*, *عَذْرَاوِيٌّ* *al-biṣṣā; ʔad-rāwī* (a town in Persia), *بَيْضَاوِيٌّ*; *خُنْفَسَةٌ* *the black beetle*, *خُنْفَسَاوِيٌّ* *Zachariah*, *زَكَرْيَاوِيٌّ*. But in the termination *ʔāl*, whether the hêmza be sprung from an original radical *و* or *ي*, or be not a radical but merely the so-called *هَمْزَةُ الْإِلْحَاقِ* (see § 252, 2, a), it may either be retained unaltered (which is better) or be changed into *و*; as *تَأْتِي* the letter B *كِسَائِيٌّ*, *رِدَائِيٌّ*, *ثَنَائِيٌّ*, *كِسَاءٌ* *a robe*, *سَمَاءٌ* *the heaven*, *رِدَائِيٌّ*, *كِسَائِيٌّ*, *سَمَائِيٌّ*, or *تَأْوِيٌّ*, *رِدَاوِيٌّ*, *كِسَاوِيٌّ*, *سَمَاوِيٌّ*; *عِلْبَاءٌ* *a large sinew in the neck*, *حِرْبَائِيٌّ*, *عِلْبَائِيٌّ*, *بَاقِلَاءٌ* *the bean*, *حِرْبَائِيٌّ*, *عِلْبَائِيٌّ*, *بَاقِلَاوِيٌّ*. On the contrary, if the hêmza be an original *أ*, it always remains unaltered; as *قَرَأَ* (rad. *قَرَأَ*), *قَرَأَتِي*.

REM. The termination *āl* is very rarely dropped in proper names; as *حَرُورَاءُ*, *جَلُولَاءُ* (places), *حَرُورِيٌّ*, *جَلُولِيٌّ*. In a few cases too the letter *ن* is substituted for the hêmza; as *رَوْحَاءُ* (a place), *رَوْحَانِيٌّ*; *بَهْرَاءُ* (a tribe), *بَهْرَانِيٌّ*; *صَنْعَاءُ* (a city in el-Yemen), *صَنْعَانِيٌّ*; with which compare the Hebrew forms *נְשִׁילָה*, *נִילָה*, from *נִשְׁלָה*.

260. Primitive defective substantives, i.e. those which have lost D their third weak radical,—as *أَبٌ*, *أَخٌ*, *حَمٌ*, *لُغَةٌ*, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as *و*, whether it was originally *ي* or not. E.g. *أَبٌ* (for *أَبَوَانِ*, dual) *a father*, *أَبَوِيٌّ*; *أَخٌ* (for *أَخَوَانِ*, du.) *a brother*, *أَخَوِيٌّ*; *حَمٌ* (for *حَمَوٌ*) *a husband's father or brother*, *حَمَوِيٌّ*;

- A لُغَةٌ (rad. لغو) *a dialect*, لُغَوِيٌّ (rad. لثى) *the gum*, مِثَّةٌ (rad. مئى) *a hundred*, مِثْوِيٌّ (rad. امو) *a female slave*, سَنَةٌ (rad. سنو) *a year*, سَنَوِيٌّ (for بَنِي, du. ابْنَانِ) *a son*, ابْنِيٌّ or بَنَوِيٌّ; اِسْمٌ (rad. سمو) *a name*, اِسْمِيٌّ or سِمَوِيٌّ (from سِمْر) ; اِسْتٌ (rad. سته) *podex*, اِسْتِيٌّ or سَتَبِيٌّ (from سَتَه) or سَبِيٌّ (from سَه) ; يَدٌ (for يَدِي, du. يَدَانِ) *a hand*, يَدِيٌّ or يَدَوِيٌّ; دَمٌ *blood*, دَمِيٌّ or دَمَوِيٌّ; غَدٌ *tomorrow*, غَدِيٌّ or غَدَوِيٌّ.

REM. a. أُخْتُ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتِيٌّ and بِنْتِيٌّ, as well as أَخَوِيٌّ and بَنَوِيٌّ. شَفَةٌ, *a lip*, has the three forms شَفَوِيٌّ, شَفَبِيٌّ, or شَفِيٌّ; حِرٌّ, *vulva*, makes حِرِيٌّ or حِرَجِيٌّ (from حِرْحِر) ; شَاءٌ (شَا) has شَاوِيٌّ, شَاهِيٌّ and شَاءِيٌّ. (حِرْحِر).

- REM. b. Where the original form was فُعْلٌ, some retain the
C گِزِز; as يَدِيٌّ, دَمَوِيٌّ, غَدَوِيٌّ, سِمَوِيٌّ, حِرَجِيٌّ.

261. The third radical و or ي of the forms فُعْلٌ and فُعْلَةٌ is retained unchanged; as نَحْوٌ *grammar*, نَحْوِيٌّ *a grammarian*; ظَبِيٌّ *a gazelle*, ظَبِيٌّ; غَزْوَةٌ *a foray*, غَزَوِيٌّ; رِشْوَةٌ *a bribe*, رِشْوِيٌّ; عُرْوَةٌ *a handle*, عُرْوِيٌّ; قَرْيَةٌ *a village*, قَرْيِيٌّ; دُمِيَّةٌ *an image*, دُمِيٌّ. But

- D if the final ي of فُعْلَةٌ be changed into و, the second radical takes fetha, as قَرْوِيٌّ, دَمَوِيٌّ, قَرْوِيٌّ, from قَرْيَةٌ, دُمِيَّةٌ, and قَيْنَةٌ *a possession*; a rule which is extended by some to words in which the third radical was originally و, as عُرْوِيٌّ, رِشْوِيٌّ, غَزَوِيٌّ, from عُرْوَةٌ, etc.—If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fetha, and final ي is converted into و; as كَيْةٌ (for طَوِيٌّ) *a fold*, طَوَوِيٌّ; حَيٌّ (for حَيِيٌّ) *living*, حَيَوِيٌّ; كَيْةٌ *a*

twist or turn, لَوَوِيَّ : حَيَّةٌ *a snake*, حَيَوِيَّ.—In words of the form A *فُعَالَةٌ*, final و is retained, as شَقَاوَةٌ *misery*, شَقَاوِيَّ ; but final ي is changed into hèmza, as سَقَايَةٌ *a drinking-vessel*, سَقَايِيَّ, عَظَايَةٌ *a sort of lizard*, عَظَايِيَّ.—Words of the form آيَةٌ *a sign*, ثَايَةٌ *a place where cattle, etc., rest at night*, رَايَةٌ *a banner*, make آيِيَّ, آيِيَّ, or آوِيَّ, etc.

REM. a. بَدَوٌ *a desert*, makes irregularly بَدَوِيَّ (instead of B بَدَوِيَّ) *an inhabitant of the desert, a Bedawī*.

REM. b. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فَعِيلِيَّ, etc. from verba tertie rad. و et ي, reject the ي productionis and change a radical ي into و ; as غَنَوِيَّ : غَنِيٌّ (a town), ضَرَوِيَّ : ضَرِيٌّ (a town), قُصَوِيَّ : قُصِيٌّ (a man's name), أُمَوِيَّ (rarely أُمِيَّ, and, though very incorrectly, أُمَوِيَّ). See §§ 255-6.

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fèthā ; as مَلِكٌ *a king*, مَلِكِيَّ ; كَبِدٌ *the liver*, كَبِدِيَّ ; شَقَرِيَّ, شَقَرَةٌ (a tribe), نَمَرِيَّ, صَدَفِيَّ, الصَّدَفُ, الصَّدَفُ (tribes), الدَّيْلُ (a tribe), دَوْلِيَّ. But in فَعِلٌ, the kèsra may be retained, as إِبِلٌ *camels*, إِبِلِيَّ or إِبِلِيَّ.

REM. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of el-Medīna) the forms تَغْلِبِيَّ and يَثْرِبِيَّ are admissible, though تَغْلِبِيَّ and يَثْرِبِيَّ are preferred ; اُنْبَجَانِيَّ makes اُنْبَجَانِيَّ, مَنبِجٌ, مَنبِجَانِيَّ and اُنْبَجَانِيَّ, as well as اُنْبَجَانِيَّ.

- A **263.** Kèsa or damma of the penultimate consonant is changed into fèṭḥa in all forms in which a و or ی has been rejected, or in which a final ی has been changed into و ; as جَزْرِيّ, الْجَزِيرَةُ ; غَنِيّ, جَزْرِيّ ; غَنَوِيّ (see the preceding §§).

- REM. Of rare and arbitrary changes, such as بُصْرِيّ from أَلْبَصْرَةُ, حَرَمِيّ from الْحَرَمُ the sacred territory of Mèkka, ذَهْرِيّ from ذَهْر time, إِمْسِيّ from أَمْس yesterday, a grammar can take no account.
- B

- 264.** If a relative adjective is to be formed from a proper name which is compounded of *two words*, the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ إِسْنَادِيّ) or (تَرْكِيبٌ إِسْنَادِيّ), as تَأَبَّطَ شَرًّا (he carried mischief under his arm, the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (his throat shone)*—or are contracted into one compound word (مُرَكَّبٌ مُزْجِيّ), mixed compound) as مَعْدِيكِرْبُ, a man's name, بَعْلَبَكْلَا, the towns of Ba'ulbèk and Kālīkalā,—then the second word is omitted, and the termination يّ appended to the first ; as بَعْلِيّ, مَعْدِيّ, بَرَقِيّ, تَأَبَّطِيّ, قَالِيّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be one of the nouns أَبُ father, ابْنُ son, أُمُّ mother, or بِنْتُ daughter, it is rejected, and يّ appended to the governed word ; as بَكْرِيّ, أَبُو بَكْرٍ ; ابْنُ الزُّبَيْرِ ; أُنْزَلِيّ, ابْنُ الْأَزْرَقِ ; بَهْمِيّ, أَبُو بَهْمَسَ ; حَنْفِيّ, أَبُو حَنِيفَةَ زُبَيْرِيّ. (2) If the first word be any other than these four, two secondary cases arise. (a) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as
- D

* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat*.

in *غُلَامُ حُسَيْنٍ*, the slave of *Hosèin*,—the first word is rejected, and A the second takes *حُسَيْنِي*; as *حُسَيْنِي*. (b) But if the idea of definiteness is no longer present to the mind of the speaker, then: (a) in cases where no uncertainty can arise as to the person intended, *حُسَيْنِي* is attached to the first word, and the second is omitted; as *فَخَرُّ الدِّينِ*, *عُبَيْدِي*, *عُبَيْدُ اللَّهِ*, *نِظَامِي*, *نِظَامُ الْمَلِكِ*, *تَقْوَى*, *تَقَى الدِّينِ*, *فَخَرِي*; *تَبَعِي*, *تَبِعُ آلَاتٍ*, *أَنْفِي*, *أَنْفُ الْنَّاقَةِ* (Camel's-nose, nickname of a man). B *عَبْدِي*, *عَبْدُ الْقَيْسِ*, *مَرُوءِي* or *إِمْرُئِي*, *إِمْرُؤُ الْقَيْسِ*, *سَعْدِي*, *سَعْدُ الْعَشِيرَةِ*; *وَادِي*, *وَادِي الْقَرَى*; but (β) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as *وَادِي*, *مَنَايِي*, *عَبْدُ مَنَايٍ*, *أَشْهَلِي*, *عَبْدُ الْأَشْهَلِ*, *مُطَالِبِي*, *عَبْدُ الْمُطَالِبِ*, *أَزْدُ شَنْوَةِ*, *حِجَارِي*, *الْحِجَارَةِ*, *Guadalaxara* in Spain, (a tribe) makes *شَنْوِي* or *شَنْأِي* (from the assimilated form *شَنْوَةِ*).

REM. α. In the case of the *مُرَكَّبَاتُ مَرْجِيَّةٍ*, some allow a C double formation, from both parts of the word; e.g. from *رَامِرْمَزُ*, *رَامِي هُرْمَزِي*. In later times it became very common to form the *nisba* from the whole compound word, as *بَعْلَبَكِّي*, *رَامِرْمَزِي*; and this license was extended to innumerable names which fall under the class B. For example: from *بَيْتُ سَوَانِي*, with the article *تَلْعُكْبَرِي*, *تَلُّ مَنَسَ* and *تَلُّ عُكْبَرَا* and D *دَارَقُطْنِي*, *دَارُ الْقُطْنِ*, *عَيْنُ زُرْبِي*, *عَيْنُ زُرْبِي*; *تَلْمَنَسِي*; from *مَرُوءُ الرُّودِ*, *نَهْرَتِيرِي*, *نَهْرَتِيرِي*; *دَيْرُ عَاقُولِي*, *دَيْرُ الْعَاقُولِ*; *مَرُوءُودِي*; from *وَادِي أَشِي*, *Guadix* in Spain, *وَادِي أَشِي*; from *تَاجُ مَلِكِي*, *تَاجُ الْمَلِكِ*; *عَبْدُ مَلِكِي*, *عَبْدُ الْمَلِكِ*. To this stage of the language, too, belong such words as *ذُونُونِي* from *ذُو النَّوْنِ* (a

- A family in Spain); أَبُو مَالِكٍ from بُومَالِكِي; [أَبُو مَالِكٍ a woman of the Benu 'Adi (§ 21, c, footn.)]; بُوجِدِي an ignoramus (Fr. *abécédaire*), from اَبَجِد 'abufèd, the first four letters of the alphabet (§ 32).

REM. b. In many cases falling under B, 2, b, a and β, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. حَضْرَمَوْتُ from حَضْرَمِي; عَبْدَرِي from عَبْد الدَّارِ (a family in Mèkka); عَبْد الْقَيْسِ from عَبَسِي (a tribe); رَأْسُ عَيْنٍ from رَسْنَعِي (a tribe); شُبْرَى بُلُولَةَ from شُرْبُلَالِي (a village in Egypt);

- B from عَبْد الْقَيْسِ from عَبَسِي (a tribe); رَأْسُ عَيْنٍ from رَسْنَعِي (a tribe); شُبْرَى بُلُولَةَ from شُرْبُلَالِي (a village in Egypt); طَبْرِسْتَانُ, the name of a poet, whose mother was from طَبْرِسْتَانُ, and his father from خَوَارَزْمُ.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but

- C always from the singular; e.g. فَرَضِي acquainted with the divine institutions, from فَرِيضَةٌ, plur. فَرَائِضُ; حَصِيرِي a seller of mats, from حَصِيرٌ, plur. حَصَرٌ; صَحَفِي one who makes mistakes in reading manuscript, also a learner or student, from صَحِيفَةٌ a written sheet, a letter, a book, plur. صُحُفٌ or صَحَائِفٌ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; D e.g. أَنْمَارِي (plur. of أَنْمَرٌ a leopard) the tribe of 'Anmār, كِلَابِي (plur. of كَلْبٌ a dog), the tribe of Kilāb, هَوَازِنُ (a tribe), مَعَاظِرِي (the name of a city, Ctesiphon, properly the plur. of مَدِينَةٌ), مَدَائِنِي the Helpers (of Muḥammad, epithet of the tribes of el-'Aus, الْأَوْسُ, and el-Hazraǧ, الْأَحْزَرَجُ, at el-Medina), أَنصَارِي the Arabs of the desert,

أَعْرَابِيٌّ; الْأَخْلَافُ] *the confederate tribes*, أَخْلَافِيٌّ, as 'Omar is called in a A tradition; الْأَبْنَاءُ *the Persian colonists in el-Yèmen*, أَبْنَاوِيٌّ. D. G.]

REM. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطٌ (plur. of نَمَاطٌ) *rugs*, أَنْمَاطِيٌّ *a maker or seller of rugs*; كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيٌّ *a bookseller*; حُصُرٌ (plur. of حَصِيرٌ) *mats*, حُصْرِيٌّ *a maker or seller of mats*; قَوَارِيرٌ (plur. of قَارُورَةٌ) *glass bottles*, قَوَارِيرِيٌّ *a dealer in B bottles*; مَنَاجِلٌ (plur. of مَنَاجِلٌ) *sieves*, مَنَاجِلِيٌّ *a maker or seller of sieves*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; خَرَابِطٌ (plur. of خَرِيبَةٌ) *pouches or bags*, خَرَابِطِيٌّ *one who makes or sells them*; جَرَائِحٌ (pl. of جَرِيحَةٌ) *wounds*, جَرَائِحِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from C His essential nature*; قَرَأَنِيٌّ: قَرَضِيٌّ: قَرَأَنِيٌّ. Similar forms in Syriac, of early date, are نَعْبًا, *belonging to women*, from نَعِيًا, plur. of نَعِيَا, *a woman*, and صِهْنَبًا from صِهْنَبَا, plur. of صِهْنَبَا.

266. Biliteral particles may double their second consonant or D not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمَيٌّ or كَمِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوِيٌّ, *if*, لَوِيٌّ; or else a fêṭḥa is inserted between the two waws, as لَوَوِيٌّ. In the case of ي, this latter form is alone admissible, the second ي being changed into و; as كَيُّ *that*, كَيَوِيٌّ; in, كَيِيٌّ.

A **فَيُؤَيِّ**. If the second letter be a quiescent *elif*, there is inserted between it and the termination **يُؤَيِّ** a *hènza*, which may be changed into a *و*; as **لَا** not, **لَاؤَيِّ** or **لَاوَيِّ**. The pronoun **مَا** *what?* forms **مَاؤَيِّ** and **مَاهَيِّ**.

- 267.** We have seen above (§§ 231, 232) that the termination **أَن** or **ان** in adjectives is one of those which imply a certain degree of intensity; and a few examples of rarer forms may here be given,
- B as **تَمَّهَان** *during, reckless*; **صِفَّتَان** or **صِفَّتَان**, *strong, robust*; **جَلْبَتَان** *clamorous, vociferous*; **إِنْفَخَان** *corpulent*; **أُسْحَلَان** or **مُسْحَلَان** *tall or straight-haired*; **مَلَكْعَان** *vile, sordid*; **كُذْبُذْبَان** and **مُكْذَبَان** or **مُكْذَبَانَة**, *mendacious*. Hence we may form from many nouns a relative adjective ending in **أَنِي**, as the grammarians say, **لِتَأْكِيدِ** *التَّسْبَةِ*, *to strengthen the relation*; e.g. from **مَنْظَر**, *aspect, appearance*,
- C the ordinary *nisba* is **مَنْظَرِي**, but **مَنْظَرَانِي** is = **حَسَنَ الْمَنْظَرِ** *good-looking*. So: **شَعْرَانِي** *having much or long hair* (**شَعْر**), **لِحْيَانِي** *having a long beard* (**لِحْيَة**), **جُمَّانِي** *having a large head of hair* (**جُمَّة**), **رَقَبَانِي** *bull-necked* (**رَقَبَة** the neck), **جُسْمَانِي** *large in the body* (**جِسْم**), **إِنْفَخَانِي** *corpulent*, **إِسْحَلَانِي** *tall or long-bearded*, **مُسْحَلَانِي** *tall or straight-haired*, **نَفْسَانِي** [**حَوْصَلَة**] *having a large crop or craw* (**حَوْصَلَة**),
- D *smiting with the evil eye* (from **نَفَس** in the sense of *eye*), **صَيْدَلَانِي** or **صَيْدَنَانِي** *a drugseller* (from original **صَنْدَلَانِي** *seller of sandalwood*, Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. **فَاكِهَانِي** *a fruiterer*, **بَاقِلَانِي** *one who sells beans*, **بَاقِلَانِي** *one who sells sesame*, instead of **فَاكِهِي**, **بَاقِلِي** or **بَاقِلَانِي**.

بَاقِلَاوِيٌّ, and سَمِيئٌ ; جَوَانِيٌّ inner, interior, private, بَرَانِيٌّ outward, A external, public ; فَوْقَانِيٌّ upper, تَحْتَانِيٌّ lower ; رُوحَانِيٌّ spiritual (ذَهْدَلْب), جَسَدَانِيٌّ (لُصْفَلْب), relating to the soul, رَبَّانِيٌّ learned and devout (رَبَّانِيٌّ relating to light, رَبَّانِيٌّ).

REM. A form expressing intensiveness, and applicable exclusively to the members of the body, is فَعَالِيٌّ ; as رُؤَاسِيٌّ having a B large head : أُنَافِيٌّ, أُذَانِيٌّ, عُضَادِيٌّ, having a large or long nose, ears, arms ; سَتَاهِيٌّ. Another rare form is exemplified by شَدَقْمَرٌ and أَشْدَقُ and أَشْتَهُ.

(c) *The Abstract Nouns of Quality, أَسْمَاءُ الْكَيْفِيَّةِ.*

268. The feminine of the relative adjective serves in Arabic C as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself ; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum*, and to English ones in *head, dom, ty*, etc. E.g. أَلِلِّيَّةٌ [and اِنْسَانِيَّةٌ D. (G.) the divine nature, Godhead (اِلِلُّهُ God) ; اِنْسَانِيَّةٌ humanity (اِنْسَانٌ a human being) ; اَلرُّبِّيَّةُ Lordship, Godhead (اَلرَّبُّ) ; وَصْفِيَّةٌ, اِسْمِيَّةٌ, D substantivity, adjectivity, from اِسْمٌ a substantive, and وَصْفٌ an adjective ; اَمْكِنِيَّةٌ the belonging to the fully-inflected class (اَمْكِنٌ) of nouns ; مَاهِيَّةٌ substance, quiddity (مَا what ?) ; مَائِيَّةٌ wateriness (مَاءٌ water) ; جَمْعِيَّةٌ totality ; شَاعِرِيَّةٌ what constitutes the being a poet, the poetic mind or temperament ; مَفْهُومِيَّةٌ the capability of being understood, intelligibility ; اَلْحَنَفِيَّةُ what constitutes being a Hanafite, the school of

A *the Handites*; النَّصْرَانِيَّةُ *Christendom, the Christian religion*; الْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination وَتْ borrowed from the Aramaic ܐܬܐ, is similarly employed; as لَاهُوتْ *divinity*, (اَلْاٰهَوٰتُ), نَاسُوتْ *humanity* (اَلْاِنْسَانِيَّةُ), مَلَكُوتْ *kingdom* (مَلَكُوتُ), جَبَرُوتْ *pride, haughtiness, omnipotence, etc.* [These nouns are, in Arabic, of the masculine gender.]

B (٤) *The Diminutive.*

269. The diminutive, اَلْاِسْمُ الْمَصْغَرُ or اَلتَّصْغِيرُ, and اَلْاِسْمُ الْمَحْقَرُ اَلتَّكْصِيرُ, when formed from a *trilateral* noun (اَلْاِسْمُ الْمَكْبَرُ or اَلتَّكْبِيرُ), takes the form فُعَيْلٌ; as رَجُلٌ *a man*, رَجَيْلٌ; كَلْبٌ *a dog*, كَلْبَيْلٌ; اَمْرٌ *(a man's name)*, اَمْرِيْلٌ; جَبَلٌ *a hill*, جَبَيْلٌ. When the noun is *quadrilateral*, it takes the form فُعَيْعِلٌ; as عَقْرَبٌ *a scorpion*,

C اَرَطِيٌّ *a kind of tree*, اَرَطِيْلٌ (for اَرَيْطِيٌّ). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is فُعَيْعَيْلٌ; as عَصْفُورٌ *a sparrow*, عَصْفَيْعِيْلٌ; دِرْهَمٌ *a dirham*, دُرْهَيْمٌ; مَسْجِدٌ *a mosque*, مَسْجِدِيْلٌ; اَرِيْطٌ (for اَرَيْطِيٌّ). When the noun is *quinqueliteral*, but the fourth letter *weak*, the diminutive is فُعَيْعَيْلٌ; as عَصْفُورٌ *a sparrow*, عَصْفَيْعِيْلٌ; مِفْتَاحٌ *a key*, مِفْتَاحِيْلٌ.

REM. a. The diminutive is used, not merely in its literal sense, but also to express endearment (as اَبْنِي, اَخِي, اُمِّي) or contempt (as اَعْدِي), and even enhancement (اَللَّتَّعْظِيْمُ, as دَوْبِيْبَةٌ *a great misfortune*, صَدِيْقٌ *a terrible year of drought or dearth*, خَيْرٌ *the very best*, صَدِيْقٌ *a special friend*), [اَللَّهْمِيْلُ *a very black calamity, a severe trial*].

REM. b. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فُعَيْعِلٌ; as اَزْرَقٌ *blue*, اَزْرَقِيْلٌ; مِعْطَفٌ *a mantle*, مِعْطَفِيْلٌ. See however § 283.

REM. c. The first syllable of the form **فَعِيل** is occasionally A pronounced with kèsra instead of damma, when the second radical of the primitive is **ی**; as **بَيْتٌ**, **شَيْخٌ**, **نَيْبٌ**, for **بَيْتٌ**, **شَيْخٌ**, **نَيْبٌ**, for **بَيْتٌ**, **شَيْخٌ**, and **نَابٌ** (for **نَيْبٌ**).

REM. d. Traces of this diminutive form in Aramaic are **ܠܗܘܢܐ** **ܥܘܕܝܬܐ** **ܠܗܘܢܐ**, a youth (**ܥܠܡܐ**, from **ܥܠܡܐ**), and **ܠܗܘܢܐ** a faun (**ܥܘܕܝܬܐ** from **ܥܘܕܝܬܐ**). In Hebrew we may perhaps consider as such, **זָעִיר** little, a little (**זָעִיר**), **בְּרִיטָה** a band of fugitives, **טַפִּיפּוֹן** the cerastes, a sort of snake (**טַפִּי**), and **אַמְנִינֹן** (from **אַמְנִי**, a con- B temptuous diminutive, like **אַלְחִינִי**). If so, the vowel **ִ** must be regarded as a weakening of **ִ** (orig. **ִ**), like **בְּרִיטָה** for **בְּרִיטָה** (**בְּרִיטָה**). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, **قَفِيفَة**, the diminutive of **قَفْصَة**, a basket, is sounded *kʕifʕa* or *gʕifʕa*, in post-biblical Hebrew **קַפִּיפָה** and **קוֹפִיפָה**.

REM. e. Diminutives may be formed not only from nouns C (substantive or adjective), but also (1) from the demonstrative pronoun **זֶה** and its derivatives, as well as the relative pronoun **הַ**; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as **קֵדָם** a little before, **בְּעֵד** a little after, **פּוֹנֵי** a little above, **דּוֹנֵי** a little below, a little nearer than, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. f). On the other hand, they cannot be formed from nouns D which have already the measure of a diminutive, as **חֲמִיל**, a kind of small bird, **חֲמִיל** a bay horse.

270. When the noun contains five letters, of which the fourth is strong, or more than five, the diminutive **فَعِيل** is commonly formed from the first four, and the rest are rejected; as **سَفْرَجَل** a quince,

A **عُنَيْكِبُ** *a spider*, **عُنَيْدُنْ** *a nightingale*, **سُفَيْرُجْ**;
 But if there be among the consonants several servile letters, these are rejected, or some of them; as **أُبَيْرِقْ** *thick gold-brocade*, **إِسْتَبْرُقْ**;
دُحَيْرِجْ *rolling oneself*, **مُسْتَكْمِلْ** *trying to render perfect*,
مُقَعْنِسْ *chosen*, **مُخَيَّرْ** (for **مُخَيِّرْ**), and not **مُخَيِّرْ**;
having a hump in front, **مُقَيَّعْسْ**.

B **رَم.** *a.* The rule as to quinqueliterals like **سَفَرَجَلْ** is not always strictly observed. Thus **جَحْمَرِشْ** *a fat, lazy, old woman*, **فَرْزَدُقْ** *a burnt cake*, and **قُدْعَمِلْ** *a big camel or a little, ugly woman*, are said to make either **جَحْمِيرْ**, **فَرْيَزْدْ**, **قُدْعِمَرْ**, or **جَحِيرِشْ**, **فَرْيَزِقْ**, **قُدْعِشْ**, **قُدْعِيلْ**.

رَم. *b.* If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.

C In **مُسْتَكْمِلْ**, for example, **م** is preserved in preference to **س** or **ت**, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of **عَلْنَدَى**, *a sort of thorn*, is either **عَلْنَيْدْ** or **عَلِيدْ** (for **عَلِيدَى**); of **قَلْنَسَوَة**, *a sort of cap*, **قَلْنَيْسَة** or **قَلَيْسَة**; of **حَبْنَطَى**, *short and big-bellied*, **حَبْنَيْطْ** or **حَبَيْطْ** (for **حَبَيْطَى**).

D **رَم.** *c.* The termination **أَنْ**, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as **زَعْفَرَانْ** *saffron*, **زُعْفِرَانْ**; **أَفْعَوَانْ** *a male snake*, **أَفْعِيَانْ**.

رَم. *d.* Nouns containing five or more consonants do not exceed the form **لُغَيْعِلْ**, as **قُرْعَبَلَانَة** *a tick*, **قُرْعَبَة**; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in *rem. b*, and in § 269). In place of the rejected consonants, however,

ى may be inserted immediately before the last letter; as سُفَيْرِيحُ, A مُكَيِّيلٌ, عُنَيْكِبٌ, and the like.

271. The feminine terminations *ة*, *ى*, and *آ*; the relative termination *ى*; the ending *ان* in adjectives of which the feminine is *فعلى*, and in proper names; the dual and plural terminations *ان*, *ون*, and *ات*; and the second syllable of the plural form *أفعال*; are all disregarded. The diminutives must be formed out of the B preceding consonants, and these terminations added to them. E.g. قَلْعَةٌ a castle, قَلْعَةٌ; طَلْحَةٌ (a man's name), طَلْحَةٌ; مَسْلَمَةٌ (a man's name), مَسْلَمَةٌ; حُبْلَى pregnant, حُبْلَى; سَلْمَى (a woman's name), سَلْمَى; حُمَيْرَاءُ red, حُمَيْرَاءُ; عَبْقَرِيٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, عَبْقَرِيٌّ; بَصْرِيٌّ belonging to *el-Basra*, بَصْرِيٌّ; سُكْرَى drunken, سُكْرَى; سَلْمَانُ (a man's name), سَلْمَانُ; سُلَيْمَانُ two Muslims, سُلَيْمَانُ; مُسْلِمُونَ Muslims, مُسْلِمُونَ; مُسْلِمَاتُ Muslim women, مُسْلِمَاتُ; أَصْحَابُ camels, أَصْحَابُ; أَلْفَاظُ words, أَلْفَاظُ; أَجْمَالُ verses, أَجْمَالُ.

REM. a. The fem. *ى* is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as قُرْقَرِيٌّ the back, قُرْقَرِيٌّ; لُغَيْزِيٌّ a riddle, لُغَيْزِيٌّ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the *ى*, may be omitted; as حَبَارَى a bustard, حَبِيرَى or حَبِيرٌ (for حَبِيرَى).

REM. b. Other plurals, besides *أفعال*, of the class called *جَمْعُ أَلْفَلَةٍ* (see § 307) form their diminutives regularly; viz. أَعْلَلٌ, as غُلَيْمَةٌ boys, slaves, غُلَيْمَةٌ; وَلَيْدَةٌ children, وَلَيْدَةٌ; فَعْلَةٌ, as

- A أَكَلَبُ *dogs*, أَكَلِبٌ; أَضْلَعُ *ribs*, أَضْلَعٌ; and أَفْعَلَةٌ as أَجْرَبَةٌ *bags*, أَجْرِبَةٌ; أَصْبِيَةٌ *pillars*, أَصْبِيدَةٌ; أَغْلِمَةٌ *boys, slaves*, أَغْلِمَةٌ; أَصْبِيَةٌ *children*, أَصْبِيَةٌ. In regard to the جُمُوعُ الْكَثَرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعْرَاءُ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ شُوَيْعِرٌ (see § 277); دُورٌ *houses*, دَوَائِرَاتٌ, from دَارٌ دَوِيرَةٌ (see § 274). Or we may have recourse to the جَمْعُ الْقَلَّةِ, if such exist; e.g. فُتًى, فُتَيٌّ, from فُتًى, فُتَيٌّ, or فُتَيَّةٌ, from the plural فُتَيَّةٌ; أَذِلَّةٌ *base fellows*, أَذِلَّةُونَ, from أَذِلَّةٌ, أَذِلَّةٌ (see § 278), or أَذِلَّةٌ (for أَذِلَّةٌ), from the plural أَذِلَّةٌ (for أَذِلَّةٌ).
- B

272. The termination اُنْ in *triliteral* nouns, of which the feminine is not فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِلٌ; as شَيْطَانٌ *power, a sultan*, سُلَيْطِينٌ; سَرْحَانٌ *a wolf*, سَرَرِحِينٌ; شَيْطَانٌ *a devil*, شَيْيَطِينٌ; رِيحَانٌ *sweet basil*, رَوِيحِينٌ.
- C

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obaidu 'llāh; مَعْدِيكَرْبُ, مَعْدِيكَرْبُ; حَضِرَمَوْتُ, حَضِرَمَوْتُ; بَعْلَبَكْ, بَعْلَبَكْ.
- D

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, َّة is added to the diminutive, provided that the primitive has no *nomen unitatis* (§ 246). E.g. هِنْدُ (a woman's name), هُنَيْدَةٌ; شَمْسُ *the sun*, شَمْسِيَّةٌ; دَارٌ *a house*, دَوِيرَةٌ; سِنٌ *a tooth*, سُنَيْنَةٌ; إِبِلٌ *camels*, إِبِلِيَّةٌ; غَنَمٌ *a flock of sheep or goats*, غَنَمِيَّةٌ; عَيْنٌ *an eye or fountain*, عَيْنِيَّةٌ or عَيْنِيَّةٌ (see § 269, rem. c).

But if the primitive has a *nomen unitatis*, ة is not appended to the diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شُجَيْرٌ, but شَجَرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقَرَةٌ *an ox or cow*, بُقَيْرَةٌ.

REM. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e.g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ. But see § 319, rem. a.

REM. b. If the noun contains more than three consonants, ة B is not added to the diminutive.

REM. c. There are a few exceptions to the rules of this § and rem. b. For example, حَرْبٌ, *war*, makes حَرْيَبٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; ذَوْدٌ, *a herd of she-camels*, ذَوَيْدٌ; عَرَبٌ *Arabs*, عَرَيْبٌ; عَرِيْسٌ, *a bride*, عَرُوسٌ; نَعْلٌ *a shoe*, نَعَيْلٌ; قَوْسٌ, *a bow*, قَوَيْسٌ; قَلْبٌ *a young she-camel*, قَلَيْصٌ, [D. G.]; whilst قَدَامٌ, *the front*, and وَرَاءٌ, *the rear or back*, have قَدِيدِمَةٌ, and وَرِيئَةٌ (for وَرِيئَةٌ). قَوْمٌ *one's people or tribe*, which is masc. and fem., has قَوَيْمٌ or قَوِيْمَةٌ; but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رَهَيْطٌ and نَفَيْرٌ. عُرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عَرِيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ.

275. The double consonants in nouns formed from *verba mediae rad. geminatae* are resolved; as تَلٌّ *a hill*, تَلَيْلٌ; طَسٌّ *a cup* (Fr. *tasse*), طَسَيْسٌ; مَدَّةٌ *time*, مَدِيدَةٌ.

276. If the second radical be a weak letter, and have been D changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوْبٌ) *a door*, بُوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth or canine tooth*, نَوَيْبٌ; رِيحٌ (رَوْحٌ) *wind*, رَوَيْبٌ; مُوسِرٌ (مَيْسِرٌ) *rich*, مَوَيْسِرٌ; قِيَمَةٌ (قَوْمَةٌ) *price, value*, قَوَيْمَةٌ; رُوَيْحَةٌ (رَوْحَةٌ) *a pair of scales*, مَوَيْزِينَ.

A REM. *شَيْءٌ*, a thing, commonly makes *شُيُوءٌ* (for *شُيُوءٌ*), and vulgarly *شُيُوءٌ*, instead of *شَيْءٌ*. From *بَيْتٌ* a house, *شَيْخٌ* an old man, *عَيْنٌ* an eye or fountain, *بَيْضَةٌ* an egg, and *ضَيْعَةٌ* a farm, may be formed *بُيُوتٌ*, *شُيُوءٌ*, *عُيُوءَةٌ*, and *ضُيُوءَةٌ*, but the regular forms are preferable. Conversely, *عِيدٌ*, a festival, though derived from the radical *عود*, makes *عُيُوءٌ*, following the plural *أَعْيَادٌ*.

277. If the second letter be either a servile *êlif*, or an *êlif*, the origin of which is unknown, it is changed into *و*; as *شَاعِرٌ* a poet, *شُيُوءِعِرٌ*; *دَاهِيَةٌ* a calamity, *دُويُوءِيَّةٌ*; *فَارِسٌ* a horseman, *فُويُوءِرِسٌ*; *خَاتَمٌ* a signet-ring, *خُويُوءَمٌ*; *دَابَّةٌ* an animal, *دُويُوءِيَّةٌ* (for *دُويُوءِيَّةٌ*); *عَاجٌ* ivory, *عُويُوءَجٌ*; *صَابَةٌ* a certain bitter tree, *صُويُوءَبَةٌ*.

REM. a. Words of the form *فَاعِلٌ*, in which the initial letter is *و*, change it into *أ* in forming the diminutive; e.g. *وَاصِلٌ*, *أَوُوصِلٌ*, not *وُويُوصِلٌ*. In other cases this change is optional, as in *أُرِيئُ* for *وُرِيئُ*, formed according to § 283 from *أُورِقٌ*.

REM. b. Words of the form of *دُويُوءِيَّةٌ* sometimes substitute *ا* for *ي*, to lighten the pronunciation, as *دُويُوءِيَّةٌ* and *دُويُوءِيَّةٌ*, the latter for *دُويُوءِيَّةٌ*, from *شَابَةٌ* a young woman. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding *ي* of the diphthong *يَـ* into *يَـ*; as *غُلَامٌ* a youth, a slave, *غُلَيِّمٌ*; *طَعَامٌ* food, *طُعَيْمٌ*; *أَكُولٌ* a glutton, *أَكْيَلٌ*; *ظَلِيمٌ* a male ostrich, *ظَلْيَمٌ*; *عَصَاٌ* a staff, *عُصَيٌّ*; *فَتًى* a youth, *فُتًى*; *أَسَدٌ* black, *أُسَيْدٌ*; *جَدُولٌ* a brook, *جُدَيْلٌ*; *عُرَّةٌ* a handle, *عُرَيَّةٌ*; *رَحَىٌ* a mill, *رُحَيَّةٌ*.

REM. a. The forms *جُدَيْلٌ* and *أُسَيْدٌ* are also used.

REM. b. In words of which the second and third radicals are contracted into *يَـ*, these letters must be separated, and treated according to this rule and § 276; e.g. *طَوًى* a fold (*طَوًى*), *طَوًى*; *حَيَّةٌ* a snake, (*حَيَّةٌ*), *حَيَّةٌ*.

279. A quadriliteral or quinqueliteral, of which the last two A letters are *weak*, rejects one of them; as يَحْيَى *Yahyā* (*John*), يُحَى (for يُحْيَى); (for يُحْيَى); أَحْوَى *black*, أَحَى (for أَحْيَى); صَبًى *a boy*, صَبًى (for صَبًى); عَدُوٌّ *an enemy*, عَدًى (for عَدِيٌّ); عَطَاً *a gift, pay*, عَطًى (for عَطِيٌّ); إِدَاوَةٌ *a small water-skin*, إِدَاوَةٌ; سَمَاءٌ *the sky or heaven*, سَمَاءٌ; (عَطِيٌّ); مُعَاوِيَةٌ *(a man's name)*, مُعَاوِيَةٌ; (أَوِيَّةً); أَدِيَّةً (for مُعِيَّةً).

REM. Instead of أَحَى, some say أَحْوًى (accus. أَحْوًى, like B أُسْوِدُ, § 278, rem. a), others أَحًى (accus. أَحًى, for أَحْيًى, like أُسِيدُ, § 278), and others still, but irregularly, أَحًى. —From مُعَاوِيَةٌ the forms مُعَاوِيَةٌ and مُعِيَّةٌ are also said to be in use.

280. The infinitives of verba primæ و, which reject the first radical and take the fem. termination َ in exchange (§ 206), resume C the و in their diminutives; as وَعْدَةٌ *a promise*, وَعْدَةٌ; وَجْدَةٌ *affluence*, وَجْدَةٌ; وَشْيَةٌ *being spotted, spots*, وَشْيَةٌ.

REM. They are distinguished by the ة from the diminutives of the form فَعْلٌ in the same verbs; such as وَعْدٌ from وَعْدٌ, etc.

281. Nouns which have lost their third radical,—whether they have the fem. termination َ or not,—recover it in the diminutive. D E.g. أَبٌ *a father* (أَبُو), أَبًى; أَخٌ *a brother* (أَخُو), أَخًى; دَمٌ *blood*, دَمًى; يَدٌ *a hand*, يَدًى; حَرٌْ *vulva*, حَرًْى; مَاءٌ *water*, مَوًى and مَوًى; شَاةٌ *a sheep or goat*, شَوًى; شَفَةٌ *a lip*, شَفًى; أَمَةٌ *a maidservant*, أَمًى; لُغَةٌ *a dialect*, لُغًى; سَنَةٌ *a year*, سَنًى and سَنًى; هَنَةٌ *a thing*, هَنًى, هَنًى, and هَنًى.

REM. a. فَمٌ, *mouth*, of which the radical is فَوْهٌ or فَوْهٌ, forms its diminutive accordingly, فَوًى.

REM. b. A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أَنَاسٌ) *people*, نُؤِيسٌ (for هَافِرٌ, § 240, rem. b) *feeble*, هُوَيْرٌ (for شَاتِكٌ) *bristling (with weapons)*, شَوَيْكٌ; مَيِّتٌ (for مَيِّتٌ, § 242) *dead*, مُيِّيتٌ; خَيْرٌ (for خَيْرٌ) *good*, خَيْرٌ. Otherwise the diminutives would have been شَوَيْكٌ, هُوَيْرٌ, أَنِيسٌ, مُيِّيتٌ, and خَيْرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ـٍ, as قَوَيْضٌ from قَاضٍ *a judge*, رَوَيْعٌ from رَاعٍ *a pastor*. * D. G.]

B **282.** Those nouns which, after having lost their third radical, take a prosthetic êlif, reject the êlif, and recover their original letter. E.g. اِسْمٌ *a name*, سُمِّيَ; اِبْنٌ *a son*, بُنِيَ; اِستِ *the anus*, سْتِيَه.

REM. The diminutives of أُخْتٌ *sister*, بِنْتُ *daughter*, and هَنْتٌ *a thing*, are formed like those of أَخٌ, اِبْنٌ, and هَنْةٌ, and distinguished in the first two by the fem. termination; هَنْيَةٌ, بِنْيَةٌ, أُخْيَةٌ (see § 281).

C **283.** Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see § 269, rem. b). E.g. مِعْطَفٌ, عِطَافٌ; هَمِيرٌ, هَمَامٌ; سَوِيدٌ, أَسْوَدٌ; قَضَى, قَاضٍ; حَمِيدٌ, حَامِدٌ; حَرِيثٌ, حَارِثٌ; قَرِيطَسٌ, قَرِطَاسٌ; عَصِيفَرٌ, عَصْفُورٌ; أَرِيْقٌ or وَرِيْقٌ, أَوْرَقٌ; نَفِيعٌ, نَافِعٌ; مُعِيدِيٌّ [مُعِدِيٌّ]. This sort of diminutive is called اِتْرَافِيَّةٌ, *the softened or curtailed diminutive*.

284. With regard to this kind of diminutive the following rules are to be observed. (a) If a masc. noun ends in ـَة, this termination falls away; e.g. حَارِثَةٌ (a name), حَرِيثٌ. (b) Fem. nouns in ـِي and ـَاءَ reject these terminations and take ـَة; as حَبِيلَةٌ, حُبْلَى; رَأَى, رَءَاةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُؤُوسٌ *A*
 دُخَانٌ *smoke*, دُؤُوبٌ *sunset*, عَشِيٌّ or عَشِيَّةٌ
 nightfall, عُشِيَّانِ, عُشِيَّانِ, عُشِيَّةٌ, عُشِيَّةٌ
a human being, أُتَيْسِيَّانِ; لَيْلَةٌ *a night*, لَيْلِيَّةٌ (compare the plur.
 لَيَالٍ for لَيَالِي); أَبْنَاءٌ *sons* (plur. of ابْنٌ); أَصْلَانِ (derived
 from the plur. of أَصِيلٌ *the evening*), أَصْلَالِ, أَصْلَالِ.
 Further, دِينَارٌ *a dinār*, دُنَيْنِيرٌ, and دِيَوَانٌ *a register, an account-book*, B
 a collection of poems, a public office or bureau, دُؤُوبِيَّانِ, as if from
 دُؤُوبٌ and دَوَانٌ (see § 305, II., rem. b); دِيَبَاجٌ *brocade*, دُيَبِيَّجٌ or
 دُيَبِيَّجٌ, as if from دِيَبَاجٌ.

(η) *Some other Nominal Forms.*

285. (a) The form فُعْلَةٌ frequently means a *small piece* of C
 anything; as فِلْدَةٌ, قِطْعَةٌ, a piece, كِسْرَةٌ a fragment, جَذْوَةٌ a firebrand,
 a live coal, خِرْقَةٌ a rag, فِرْقَةٌ a sect, حِصَّةٌ a portion, خِطَّةٌ a piece of
 land, an allotment.—(b) The form فُعْلَةٌ is often used to signify a *small*
 quantity, such as can be contained in a place at once; as قُبْضَةٌ a
 handful; مُضْغَةٌ, لُقْمَةٌ, a morsel, a mouthful; جُرْعَةٌ, بُلْعَةٌ, a gulp,
 a sup or sip; شُرْبَةٌ a draught (of water). It also denotes colour; as
 خُمْرَةٌ redness, صُفْرَةٌ yellowness, زُرْقَةٌ a light blue, دُكْنَةٌ a blackish D
 brown.

286. (a) The form فِعَالٌ indicates vessels and implements; as
 إِنَاءٌ, وِعَاءٌ, a vessel, جِرَابٌ a bag, حِلَابٌ a milk-pail, خِلَالٌ a wooden pin,
 سِقَاءٌ a water-skin, شِرَاكٌ the thong or strap of a sandal, لِبَاسٌ a garment,
 رِدَاءٌ, إِزَارٌ, certain garments, لِحَافٌ a coverlet, a pelisse.—(b) The form
 فُعَالٌ denotes diseases; as حُمَامٌ a fever, زُكَامٌ a cold, سُعَالٌ a cough,

- A **ضَدَاعٌ** *a headache*, **طَحَالٌ**, **كَبَدٌ**, *disease of the spleen* (**طَحَالٌ**), *of the liver* (**كَبَدٌ**)*.

- 287.** (a) 'The form **فَعَالَةٌ** indicates *a post or office*; as **كَتَابَةٌ** *the post of secretary* (**كَاتِبٌ**); **وَلَايَةٌ**, **عِمَالَةٌ**, *the post of governor* (**عَامِلٌ**); **إِمَارَةٌ** *the office of Emir* (**أَمِيرٌ**); **خِلَافَةٌ** *the caliphate*; **نَيْبَانَةٌ** *deputyship*; **قِيَادَةٌ** *the post of general* (**قَائِدٌ**); **عِرَاقَةٌ** *the post of inspector, centurion, etc.* (**عَرِيفٌ**).—(b) 'The form **فَعَالَةٌ** denotes *small portions* which are broken off or thrown away; as **بُرَادَةٌ**, **قُرَاضَةٌ**, *filings*; **بُرَايَةٌ** *chips, shavings*; **قُلَامَةٌ**, **قُصَاصَةٌ**, *parings*; **كُنَاسَةٌ**, **كُشَاحَةٌ**, **قُمَامَةٌ**, *sweepings*; **رُضَاضَةٌ** *brayed or pounded fragments*; **كُسَارَةٌ** *broken pieces*; **قُطَاعَةٌ** *cuttings*; **عُجَالَةٌ** *a little food got ready in haste*; **عُفَاوَةٌ** *a small quantity of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form **فُعَالٌ**, indicating a larger quantity, as **فُتَاتٌ**, **دُقَاقٌ**, **حُطَامٌ**, **كُسَارٌ**, **رُضَاضٌ**, **قُمَامٌ**, **بُرَآءٌ**.

- 288.** 'The form **فَعَالَةٌ** (the feminine of **فَعَالٌ**, § 233) is frequently employed to designate (a) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (b) the place where something is constantly obtained or prepared.
- D E.g. **بُرَادَةٌ** *a vessel or stand for cooling water*; **حَرَّاقَةٌ** *a fire-ship, a gully*; **رَعَادَةٌ**, **عَرَادَةٌ**, **دَبَابَةٌ**, *engines of war*; **طَرَّاحَةٌ** *a mattress or cushion*, *a fishing-net*; **زَرَّاقَةٌ** *a short javelin*; **طَرَّادَةٌ** *a spear, a bolt*; **حَرَّاضَةٌ** *a*

* [According to D. H. Müller (*Aṣṣmaʿī's Kitāb al-Farḡ*, p. 26 *seqq.*) the forms **فُعَالٌ** and **فَعِيلٌ** are often used to denote excretions, as *spittle or phlegm* **بَصَاقٌ**, **لُعَابٌ**, **مَجَاجٌ**, **مَجَاجَةٌ**, **رَوَّالٌ**, **رَعَامٌ**, **رَغَامٌ**, **لُغَامٌ**; *sweat* **حُمَامٌ**, **حَمِيمٌ**, **رَشِيمٌ**, **صَوَاحٌ**; *blood issuing from the nose* **رُعَافٌ**; *excrements* **سُلَاحٌ**; *sperma* **سُلَالَةٌ**; *drippings* **قُطَارَةٌ**. D. G.]

place where potash is made (by burning the plants called حُرْضُ); A
a place where gypsum or plaster (جِصٌّ) is made: كَلَّاسَةٌ *a*
chalk-pit or quarry (كَلْنٌ): مَلَّاحَةٌ *a salt-pan or salt-mine* (مَلْحٌ);
 قَيَّارَةٌ *a well of bitumen* (قَارٌ): جَبَّاسَةٌ *a place where gypsum is found*
 or prepared; زَّرَاعَةٌ *a land that is sown*. Hence the tropical application
 of this form to persons, as an intensive (§ 233, rem. c).

REM. As فَعَّالَةٌ has been transferred from things to persons, as
 an intensive adjective, so also فَاعِلَةٌ (§ 233, rem. c); for سَاقِيَةٌ is B
a camel that draws water, an irrigating machine, a water wheel;
 سَانِيَةٌ, *a water-wheel and the camel that works it*; رَاوِيَةٌ, *a water-skin,*
a camel that carries or draws water; دَاعِيَةٌ, *a call or invitation*;
 عَادِيَةٌ, *a hindrance, an injury*; etc.

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into three (C)
 classes; (a) those which are only *masculine* (مُذَكَّرٌ); (b) those which
 are only *feminine* (مُؤَنَّثٌ); (c) those which are both masc. and fem.,
 or, as it is usually phrased, of the *common* gender.

REM. a. None of the Semitic languages have what we call the
neuter gender.

REM. b. Feminines may be either *real* or *natural* (مُؤَنَّثٌ حَقِيقِيٌّ),
 as امْرَأَةٌ *a woman*, نَاقَةٌ *a she-camel*; or *unreal, unnatural* (غَيْرُ
 حَقِيقِيٌّ), or *tropical* (مَجَازِيٌّ), as الشَّمْسُ *the sun*, نَعْلٌ *a shoe* or D
sandal, ظُلْمَةٌ *darkness*, بُشْرَى *good news*.

290. That a noun is of the *fem.* gender may be ascertained
 either (a) from its *signification*, or (b) from its *form*.

a. Feminine by signification (الْمُؤَنَّثُ الْمَعْنَوِيُّ) are:—

(a) All common nouns and proper names which denote females,
 as أُمٌّ *a mother*, عَرُوسٌ *a bride*, عَجُوزٌ *an old woman*, [خَادِمَةٌ *a female*

A *servant*]; مَرِيَمُ *Mary*, هِنْدُ *Hind*, سَعَادُ *Su'ād*, زَيْنَبُ *Zəinəb* [; or that are represented as females, as شَعُوبُ *Death*, ذُكَاؤُ *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضُ *country*, بَقْعَةٌ *place*, مَدِينَةٌ *city*, بَلَدَةٌ *village*, and قَرْيَةٌ *town*, are feminine*; as مِصْرُ *Egypt*, مُحَا *Mocha*. Those names, however, which belong to the triptote declension, are originally masculine, as الشَّامُ *Syria*, الْعِرَاقُ *the Irak*, دَابِقُ *Dabiq*, فُلُجُ *Fulj*; but they may also be inflected

B as diptotes, and are then feminine, as مَنَى *Manā*, وَاسِطُ *Wasit*, etc.

REM. The names of the quarters or directions, as قَدَامُ *the front*, أَمَامُ *the front*, خَلْفُ *the rear*, وَرَاءُ *the rear*, may also be treated as feminine, following the gender of جِهَةٌ *direction*.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحُ *wind*, and نَارُ *fire*, are feminine; as قَبُولُ *the east wind*, دَبُورُ *the west wind*, شَمَالُ *the north wind*, جَنُوبُ *the south wind*; جَحِيمُ *blazing fire*, سَقَرُ *hell-fire*. [جَهَنَّمُ]

Except إِعْصَارُ *a dust-storm with whirlwinds*, which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدُ *a hand*, رِجْلُ *a leg or foot*, عَيْنُ *an eye*, أُذُنُ *an ear*, سِنٌ *a tooth*, كَتِفُ *a shoulder*, سَاقُ *a shank*, رَحِمُ *the womb*, اِسْتُ *the anus*.

D REM. رَأْسُ *the head*, وَجْهٌ *the face*, أَنْفٌ *the nose*, فَمٌ *the mouth*, صَدْرُ *the breast*, ظَهْرُ *the back*, خَدٌّ *the cheek*, and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمُ, when it means *relationship*. [قَدَمٌ is sometimes masc. and so كَفٌّ.]

* [Some admit also the use of the masculine gender, because the word مِصْرُ is masc., بَلَدٌ masc. or fem. See Muḥaddasī, p. 7, l. 16 seq. D. G.]

(c) Collective nouns (شِبْهُ الْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep or goats*.

b. Feminine by form (الْمَوْتَةُ اللَّفْظِيَّةُ) are:—

(a) Nouns ending in ة; as جَنَّةٌ *a garden*, ظِلْمَةٌ *darkness*, حَيَاةٌ, or حَيَوَةٌ *life*.

(β) Nouns ending in ى or لَ (êlif makṣūra, § 7, rem. b), when B that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, تَوْمَى *blame*, أَرْبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْرَى *goats*, بُهْمَى *barley-grass*, الدُّنْيَا *the world*, رُؤْيَا *a vision or dream*, بُشْرَى *good news*, حُمَى *a fever*.

REM. But those who say دِفْلَى, ذِفْرَى, مِعْرَى, and بُهْمَى regard C them as masculine, the ى being considered as an اَلِفُ الْإِذَاقِ [§ 252].

(γ) Nouns ending in اَلِ, when that termination does not belong to the root; as صَحْرَاءٌ, بَيْدَاءٌ, *a plain or desert*, ضَرَاءٌ *harm, mischief*, بَغْضَاءٌ *hatred*, قَاصِعَاءٌ *a jerboa's hole*, كِبْرِيَاءٌ *glory (of God), pride (of man)*, خَيْلَاءٌ *vainglory, arrogance*, سَيْرَاءٌ *a sort of striped cloth*.

REM. A few nouns ending in ة, and those verbal adjectives D to which ة is added to intensify their signification (§ 233, rem. c), are masc., because they apply to males; e.g. خَلِيفَةٌ *a successor, deputy, or caliph* (compare in Italian *il podestà*), عِلَامَةٌ *very learned*, رَاوِيَةٌ *a traditionary*.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A **أَرْض** *the earth, the ground, the floor.*

بئر *a well.*

حَرْب *war.*

خَمْر *wine.*

دِرْع *a coat of mail.*

دَلْو *a bucket.*

B **دَار** *a house.*

رَحَى *a mill.*

رِيح *wind.*

الشَّمْس *the sun.*

ضَبُع *a hyena.*

[**طَاغُوت** *idol.*]

عُرُوض *metre.*

C **عَصَا** *a staff.*

عُقَاب *an eagle.*

عَقْرَب *a scorpion.*

عِير *a caravan.*

فَأْس *an axe.*

الْفِرْدَوْس *Paradise.*

أَفْعَى *a viper.*

[**قُدُوم** *an adze.*]

كَأْس *a cup.*

[**كَرْش** or **كَرِش** *the maw.*]

مَنْجُون *a water-wheel.*

مَنْجَنِيْق *a catapult.*

مُوسَى *a razor.*

نَار *fire.*

نَعْل *a shoe or sandal.*

نَفْس *the soul.*

نَوَى *a traveller's destination.*

REM. Of these **حَرْب**, **خَمْر**, **دِرْع**, **دَلْو**, **دَار**, **رِيح**, **ضَبُع**, **مَنْجَنِيْق**, and **نَار**, are occasionally used as masculine; whilst **دِرْع** *a woman's shift*, **شَمْس** *a collar or pendant*, and **فِرْدَوْس** *a garden or park*, are masculine. Those who say **مُوسَى** instead of **مُوسَى**, regard the word of course as masculine.

D **292.** Masculine or feminine are:—

(a) Collective nouns (**أَسْمَاءُ الْجِنْسِ**), chiefly denoting animals and plants, which form a *nomen unitatis*; e.g. **حَمَام** *pigeons*, **شَاْ** *sheep* or *goats*, **بَقَر** *cattle*, **جَرَاد** *grasshoppers*, *locusts*, **نَحْل** *bees*; **شَجَر** *trees*, **نَخْل** *palm-trees*, **تَمْر** *dates*; [**شَعِير** *barley* (gen. masc.)]; **سَحَاب** *clouds*, **لَبْن** or **لَبْن** *bricks*, **ذَهَب** *gold*. These are masc. by form, fem. by signification (**الْجَمَاعَةُ** *totality*).

[(b) Collective nouns (أَسْمَاءُ الْجَمْعِ or أَشْبَاهُ الْجَمْعِ), denoting A rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people* or *tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3--7), نَاسٌ *men* (gen. masc.), تَجَرٌ *a company of merchants*, رَكْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(c) The names of the letters of the alphabet, which are more usually feminine; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this alif*.

[(d) The nomina verbi (*maṣḍar*). One may say أُوجِعَنِي ضَرْبُكَ B and أُوجِعْتَنِي ضَرْبُكَ *your striking caused me pain* *. D. G.]

(e) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of أَسْمَرٌ; a verb, taking that of فَعَلَ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاءٌ. The C verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ الْتَامَةُ). Such mere words are treated like proper names, and therefore do not take the article, as هَذَا مَاءٌ or هَذِهِ مَاءٌ, *this word مَاءٌ (water)*.

(f) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ *the armpit* (gen. masc.).]

[إِزَارٌ *an article of dress*.

آلٌ *the mirage*.

بَشَرٌ *a human being, human beings*.

بَطْنٌ *the belly* (gen. masc.) D

بَعِيرٌ *camel* (gen. masc.).]

إِبْهَامٌ *the thumb or great toe* (gen. fem.).

نَدَىٌ *a breast (mammary)*.

* [This seems to be the explanation of صَوْتُ being used as a fem. noun, *Hamāsa* 78, vs. 1, هَذِهِ الصَّوْتُ *this crying*. Comp. Lane. D. G.]

- A ثَعْلَبُ *a fox.*
 جَنَاحُ *a wing (gen. masc.).*
 حَالُ *state, condition (gen. fem.).*
 حَانُوتُ *a booth, a shop.*
 خِيَالُ *a phantom.*
 أَرْنبُ *a hare (gen. fem.).*
 دُكَّانُ *a shop.*
- B ذِرَاعُ *cubit (gen. fem.).*
 ذَنْوَبُ *a large bucket.*
 رُوحُ *spirit, soul [when signifying a celestial being always masc.]*
 رُقَاقُ *a street or lane.*
 زَنْدُ *the upper of the two pieces of wood, used in producing fire (gen. masc.).*
- C سَبِيلُ *a path, a road.*
 سُرَى *journeying by night.*
 سِكِّينُ *a knife (gen. masc.).*
 سِلَاحُ *a weapon, weapons.*
- D سُلْطَانُ [prop. authority, hence] *power, a sovereign.*
 سَلَمُ *peace.*
 سُلَّمُ *a ladder.*
 سَمَاءُ *the sky or heaven, the clouds, rain.*
 سُورُ *a wall (gen. masc.).*
 سُوَّةُ *a market.*
- إِصْبَعُ *a finger (gen. fem.).*
 صِرَاطُ *a way, a road (via strata).*
 صَلَاحُ *peace.*
 صَاعُ *a measure for corn, etc.*
 ضَحَى *the forenoon.*
 ضَرْبُ *white honey.*
 ضُرْسُ *a tooth.*
- طِبَاعُ *nature, natural disposition [gen. fem.].*
 طَرِيقُ *a road.*
 عَجْزُ *the hinder part, the rump [gen. fem.].*
 عَرَسُ *a wedding, a marriage.*
 عَسَلُ *honey.*
 عَنَبْرُ *ambergris.*
 عُنُقُ *the neck.*
 عَنَكْبُوتُ *a spider (gen. fem.).*
 فَرَسُ *a horse [gen. fem.].*
 فُلْكَ *a ship.*
 فَهْرُ *a stone for bruising perfume.*
 قِدْرُ *a pot, a kettle (gen. fem.).*
 قَفَا *the nape of the neck.*
 قَلِيبُ *a well.*
 قَوْسُ *a bow (gen. fem.).*
 كَبْدُ *the liver.*

كَرَاعٌ <i>the tibia or shin-bone.</i>	مَعَى <i>an intestine (gen. masc.).</i> A
لِسَانٌ <i>the tongue. •</i>	مِلْحٌ <i>salt (gen. fem.).</i>
لَيْلٌ <i>the night (gen. masc.).</i>	مُلْكٌ <i>dominion.]</i>
مِسْكٌ <i>musk (gen. masc.).</i>	هُدًى <i>the right direction.]</i>

REM. a. زَنْدٌ *the bone (either radius or ulna) of the fore arm,* سَآءٌ *a roof or ceiling,* and usually عُرْسٌ *a wedding-feast,* are masculine. B

REM. b. The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمْرٌ, *the mouth,* and مَرْكَبٌ, *a boat or ship,* are used as feminine; whilst عَضُدٌ, *the upper arm,* كَتِفٌ, *the shoulder,* كَرِشٌ, *the mare,* and بَيْتْرٌ, *a well,* become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ, *fire,* كَبِدٌ, *the liver.* C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations مَـةٌ, مَـى, or مَـةٌ (§ 290, b).

REM. Only مَـةٌ is appended to the masculine without farther affecting the form of the word; مَـى and مَـةٌ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is مَـةٌ; as عَظِيمٌ *great,* عَظِيمَةٌ; ضَارِبٌ *striking,* ضَارِبَةٌ; نَدَمْتُ *repentant,* نَدَمْتُ; فَرِحْتُ *glad,* فَرِحْتُ; مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother;* فَتًى (for فَتًى) *a young man,* فَتَاةٌ (for فَتَاةٌ) *a young woman.* D

[REM. a. The hèmza of the termination مَـةٌ of nouns derived from verbs tertiae و or ي may be replaced, before مَـة, by the radical letter, as سَآءٌ from سَآءٌ, سَقَايَةٌ from سَقَا, *a water-carrier,* but the

- A forms with *hēmza*, as *سَقَاءَةٌ*, *غَزَاءَةٌ*, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. c, § 301, rem. e.]

REM. b. *ة* is a compromise in orthography between the original *ت*, *at*, the old pausal form *ه*, *ah*, and the modern *ه*, *a*, in which last the *h* is silent (see the footnote to p. 7 *supra*). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

- B 295. Feminines in *ة* are formed:—

(a) From adjectives of the form *فَعْلَانُ*, the feminine of which is *فَعْلَى*; as *غَضْبَانُ* *angry*, *غَضْبَى*; *سَكْرَانُ* *drunk*, *سَكْرَى*; *شَبَعَانُ* *sated*, *شَبَعَى*; *ظَمْئَانُ* *thirsty*, *ظَمْئَى*; *عَطْشَانُ* *thirsty*, *عَطْشَى*; *غَرَّيْنَانُ* *hungry*, *غَرَّيْنَى*; *خَشْيَانُ* *timid, fearing*, *خَشْيَى*.

(b) From adjectives of the form *أَفْعَلُ*, when they have the superlative signification, and are defined by the article or by a fol-

- C lowing genitive, in which case the feminine is *فَعْلَى*; as *الْأَكْبَرُ* *the largest*, *الْكُبْرَى*; *الْأَصْغَرُ* *the smallest*, *الصَّغْرَى*; *الْأَعْظَمُ* *the greatest*, *الْعَظْمَى*; *كُبْرَى* *the largest of the cities*, *أَكْبَرَى*.

REM. a. Adjectives of the forms *فَعْلَانُ* and *فَعْلَانُ* form their feminine by adding *ة*; as *سَيْفَانُ* *tall and slender*, *سَيْفَانَةٌ*; *عُرْيَانُ* *naked*, *عُرْيَانَةٌ*.

- D REM. b. The feminine of *الْأَوَّلُ* (for *الْأَوَّلُ* or *الْأَوَّلُ*) *the first*, is *الْأَوَّلَى*; that of *آخَرُ* (for *الْآخَرُ*) *other, another, آخرى*. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral *أَحَدُ*, *one*, has *أَحَدَى*.

REM. c. There are some feminine adjectives of the form *فَعْلَى*, not superlatives, without any corresponding masculines; as *أُنْثَى* *female, feminine*, *حُبْلَى* *pregnant*, *رُبَى* *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in **أَلْ** are formed from adjectives of the form **A أَفْعَل**, which have not the comparative and superlative signification; as **أَصْفَرُ** *yellow*, **صَفْرَاءُ**; **أَجْمَرُ** *of pleasing aspect*, **جَهْرَاءُ**; **أَحْدَبُ** *hump-backed*, **حَدْبَاءُ**. Many of these adjectives are not in actual use in the masculine; as **مَطْلَأٌ** *heavy and continuous (rain)*, **حَسَنَاءُ** *beautiful*, **شَوْكَاءُ** *rough to the feel (a new dress)*, **أَلْعَرَبُ أَلْعَرَبَاءُ** *the Arabs of pure race*.

REM. The form **فَعْلَاءُ** sometimes serves as feminine to **فَعْلَانُ**, B e.g. **جَدْلَانُ** *joyful*, **جَدْلَاءُ**; **حَيْرَانُ** *perplexed, amazed*, **حَيْرَى** and **حَيْرَاءُ**.

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(a) **فَعُولُ**, when it has the meaning of **فَاعِلٌ** (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as (c) **رَجُلٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful man*, **امْرَأَةٌ صَبُورٌ وَشَكُورٌ** *a patient and grateful woman*; **رَجُلٌ كَذُوبٌ** *a lying man*, **امْرَأَةٌ كَذُوبٌ** *a lying woman*; **كَانَتْ صَبُورًا** *she was patient*; **رَأَيْتَهَا صَبُورًا** *I saw that she was, or I thought her, patient*; [**بَقَرَةٌ شَبُوبٌ** *a full grown antelope*]. But if no substantive or pronoun be expressed, **فَعُولُ** makes a feminine **فَعُولَةٌ**, and also if it has the meaning of **مَفْعُولٌ**; as **رَأَيْتُ صَبُورَةً** *I saw a patient (woman)*; **مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ** *he has not a she-camel to ride, nor one to carry loads, nor one for milking*, where **رَكُوبَةٌ** and **حَلُوبَةٌ**, whilst **حَمُولَةٌ**, **مَرْكُوبَةٌ** and **مَحْلُوبَةٌ**.

REM. a. Exceptions are rare; as **عَدُوٌّ** *hostile, an enemy*, fem. **عَدُوَّةٌ**; [and again, **فِي الْبَيْتِ لَا حَلُوبَ** *there is no milch-cow in the tent*, as we read in the tradition of Umm Ma'bad, **نَاقَةٌ صَبُوتٌ** or **نَاقَةٌ ضَفُوتٌ** and **شَاةٌ جَزُوزٌ** *a shorn sheep*. D. G.]

- A [REM. *b.* Hence the fem. nouns *صَعُودٌ* an *acclivity*, *كُؤُودٌ* a *mountain-road difficult of ascent*, *حَدُورٌ* and *هَبُوطٌ* a *declivity*. D. G.]

(*b*) *فَعِيلٌ*, when it has the meaning of *مَفْعُولٌ*, and under the same conditions as *فَعُولٌ*; e.g. *عَيْنٌ كَحِيلٌ* an *eye adorned with kohl*,

إِمْرَأَةٌ جَرِيحٌ a *wounded woman*, *فَتَاةٌ قَتِيلٌ* a *murdered woman*; but *رَأَيْتُ فَتِيلَةً الْحَرُورِيَّةِ* I saw (the woman) whom the *Ḥurūrīs* had murdered; *هَذِهِ أَكِيلَةٌ سَبَعٌ* this is (a sheep) which has been (partly)

- B eaten by a *beast of prey*. If *فَعِيلٌ* has the meaning of *فَاعِلٌ* (transitive or intransitive), it forms a feminine in *ة*; as *نَصِيرٌ* a *helper*, *نَصِيرَةٌ*; *شَفِيعٌ* an *intercessor*, *شَفِيعَةٌ*; *عَفِيفٌ* temperate, chaste, *عَفِيفَةٌ*; *مَرِيضٌ* sick, *مَرِيضَةٌ*.

REM. Exceptions in either case are rare. For example: *فَعْلَةٌ* *أَخْصَلَةٌ ذَمِيمَةٌ* a *praiseworthy way of acting*, *مَحْمُودَةٌ*; *أَخْصَلَةٌ ذَمِيمَةٌ* a

- C *blameworthy habit*, *مَذْمُومَةٌ*; and, on the other hand, *مَلْحَفَةٌ جَدِيدٌ* a *new wrapper*, *إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ* verily God's mercy is nigh unto them who do well.

(*c*) *مَفْعَلٌ*, *مَفْعَالٌ*, and *مَفْعِيلٌ*, which were originally *nomina instrumenti* (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as *فَعُولٌ* and *فَعِيلٌ*; e.g.

- D *إِمْرَأَةٌ مَغْشَرٌ* an *obstinate, self-willed woman*; *نَاقَةٌ مَذْعَانٌ* a *docile she-camel*; *جَارِيَةٌ مَعْطَارٌ*, or *جَارِيَةٌ مَعْطِيرٌ*, a *young woman who uses much perfume*; but *رَأَيْتُ مَعْطَارَةً* I saw (a woman) who uses much perfume.

REM. Exceptions are rare; as *مَسْكِينٌ* poor, *مِيقَانٌ* speaking the truth, fem. *مَسْكِينَةٌ*, *مِيقَانَةٌ* [; but *إِمْرَأَةٌ مَسْكِينٌ* is allowed. D. G.]

[(d) Those adjectives that are properly infinitives (§ 230, rem. c A and Vol. ii. § 136, a) e.g. **بُورُ**, **جَدْبُ**, **جُنْبُ**, **دَنْسُ**, **عَدْلُ**, **غَمُّ**, **قَلْبُ**, **عَمْرُ** and some others as **جَبَانُ**, **عُضَالُ** etc. D. G.]

REM. Adjectives which are, by their signification, applicable to females only, do not form a feminine in **ة**, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (**صِفَةُ ثَابِتَةٍ**): as **حَامِلٌ** *pregnant*, **طَامِثٌ**, **حَائِضٌ**, **عَاقِرٌ**, *b barren*, **كَاعِبٌ**, **نَاهِدٌ**, *having swelling breasts*, **مِيلَاتٌ**, *menstruating*, [Ibn Hišām 15, last l. R. S.] **عَارِكٌ**, *divorced*, **عَاطِلٌ**, *without ornaments*, **حَاسِرٌ**, *with the head and bust naked*, **مُرْضِعٌ**, *giving suck*, **مُتَنِّمٌ**, *bearing twins*, **مُطْفِلٌ**, *having a child or a young one with her*, **مُشَدِّنٌ**, *having a fawn with her*, **مُجَبِّرٌ**, *having a whelp with her*, [**حَصَانٌ** *claustr*, **رَزَانٌ** *staid*, **عَانِسٌ** *unmarried and of middle age*] and likewise **مُطَرِّقٌ**, **مُعْضِلٌ**. But if they designate the said action or state as beginning, actually in progress, or about to begin (**صِفَةُ حَادِثَةٍ**), they form a feminine in **ة**; as **هِيَ حَائِضَةُ الْيَوْمِ** *she is menstruating to-day*; **هِيَ طَالِقَةُ غَدًا** *she will be divorced to-morrow*; **لِكُلِّ حَامِلَةٍ تِهَامٌ** *every woman who is pregnant has her time or term*; **يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ** *on the day when ye shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of that which she has been suckling.*

3. *The Numbers of Nouns.*

298. Nouns have, like verbs, *three numbers*, the singular, dual, and plural (see § 81).

299. The *dual* is formed by adding **اَنِ** to the singular (omitting, of course, the *tènwin*); as **كِتَابٌ** *a book*, **كِتَابَانِ**; **رَشًا** *a fawn*, **رَشَانِ** or **رَشَانِ**.

- A REM. a. If the singular ends in ة , ة is changed into ت (see § 294, rem.); as أُمَّة a nation, أُمَّتَان . But أَلْيَةُ a buttock, and خُصْيَةٌ a testicle, usually make أَلْيَان and خُصْيَان .

- REM. b. If the singular ends in a quiescent ى (ىِ or ىِ), which was originally ى mobile (compare § 167, a, β , a), it becomes so again in the dual; as فَتًى a youth, for فَتَيَان ; رَحَى a mill, رَحَيَان ; حِمَى interdicted ground, حِمَيَان ; مَرْمًى a butt for shooting, مَرْمَيَان ; قُتًى a legal opinion, قُتَيَان ; حُبْلًى pregnant, حُبْلَيَان ; حُبَارًى a bustard, حُبَارَيَان . From حِمًى the form حِمَوَان is said to occur. If the singular ends in a quiescent ا (اِ or اِ), which was originally و mobile (compare § 167, a, β , a), the و is restored in the dual; as عَصَا a staff, for عَصَوَان ; قَفَا the nape of the neck, قَفَوَان . —If the singular of a quadriliteral noun ends in a quiescent ىِ , which was originally a و , the و is not restored in the dual, but becomes ى mobile, as مِثْلًى a musical instrument (from لَهَا for لَهُو), مُسًى ; أَعْشَيَان (from عَشَى for عِشْو), أَعْشَيَان ; مُتَشَبِّهَان (from إِسْمٌ for سُمُو), مُتَشَبِّهَان ; مُرَضًى rendered contented (from رَضَى for رَضُو), مُرَضَيَان . A solitary exception seems to be مِذْرَوَان the upper parts of the two buttocks, the singular of which, if used, would be مِذْرًى .

- D REM. c. The hèmza of the termination اءِ , denoting the feminine (§ 296), becomes و ; as بَطْحَاءٌ a wide water-course or bottom, بَطْحَاوَان ; صَحْرَاءٌ a desert, صَحْرَاوَان ; حُمْرَاءٌ red, حُمْرَاوَان ; صَفْرَاءٌ yellow, صَفْرَاوَان . Forms like حُمْرَاءَان , صَحْرَاءَان , and even صَحْرَايَان , are, however, said by some to be admissible.—In the termination اءِ , when sprung from a radical و or ىِ , the hèmza may either be retained or changed into و , though the former is preferable; as كِسَاءٌ a dress (for كِسَاو), كِسَاءَان or كِسَاوَان ; رِدَاءٌ a mantle (for رِدَاي), رِدَاءَان or رِدَاوَان . Some, however, admit the forms رِدَايَان .

- A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed *تَغْلِيْبٌ*, *the making it prevail over the other*. For example :
 أَبَوَانِ *father and mother*, from أَبُ *father* ; أَخَوَانِ *brother and sister*, from أَخٌ *brother* ; الْقَمَرَانِ *the sun and moon*, from الْقَمَرُ *the moon* ; الْمَشْرِقَانِ *the east and west*, from الْمَشْرِقُ *the east* ; الْبَغْدَادِيَانِ *Baṣra and Kūfa* ; الرَّقَّتَانِ *Raḥḥa and Rāfiḥa* ; الْفُرَاتَانِ *the Euphrates and Tigris** ; الْحَسَنَانِ *Ḥl-Ḥasan and Ḥl-Ḥosēn*, from الْحَسَنُ *Ḥl-Ḥasan* (the elder son of 'Alī) ; الْعُمَرَانِ 'Omar 'ibn Ḥl-Ḥattāb and 'Abū Bēkr, from عُمَرُ 'Omar. Compare in Sanskrit *pitarau*, "father and mother," *bhrātarau*, "brother and sister," *rōdasi*, "heaven and earth," *ahanī*, "day and night," *usāsau*, "morning and evening," *Mitrā*, "Mitra and Varuṇa," etc.
- C [REM. g. The Arabs like to designate two different objects by the dual of an adjective used as a substantive and denoting a quality that the two have in common, as الْبَرْدَانِ *the two coolest* (of things) for morning and evening ; الْأَطْيَبَانِ *the two best ones* for eating and coitus ; الْأَحْمَرَانِ *the two red ones* for meat and wine ; الْأَسْوَدَانِ *dates and water* ; الْأَبْيَضَانِ *milk and water* ; الْجَدِيدَانِ or الْأَجْدَانِ *the two new ones* for the night and the day ; الْأَصْغَرَانِ *the heart and the tongue* ; الْكَرِيمَتَانِ *the two eyes* ; الْأَخْبَثَانِ *urine and dung* or sleeplessness and disquietude of mind ; الرَّافِدَانِ *the Tigris and Euphrates.* D. G.]
- D

REM. h. The dual is sometimes formed from broken plurals (§ 300, b), or from أَشْبَاهُ الْجَمْعِ (§ 290, a, e), to designate two bodies or troops (فِرْقَتَانِ or جَمَاعَتَانِ) of the objects in question. E.g. اِبِلَانِ *two herds of camels* (اِبِلٌ), غَنَمَانِ *two flocks of sheep* or

* [The dual of place-names in poetry sometimes means only the two sides of the town ; see Schol. on 'Ibn Hišām, p. 121, l. 16. R. S.]

goats (غَنَمٌ), جَمَلَانِ two herds of he-camels (from جَمَلٌ, pl. of A
جَمَلٌ), لِقَاحَانِ two herds of milch-camels (from لِقَاحٌ, pl. of لِقَاحَةٌ);
بَيْنَ رِمَاحِ مَالِكٍ وَنَهْشَلٍ between the (collected) spears of (the tribes
of) Mālik and Nahšal (from رِمَاحٌ, pl. of رِمَحٌ), الْأُصُولَانِ the
fundamental principles of theology (أُصُولُ الدِّينِ) and of law
(أُصُولُ الْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ a root: [comp. in Hebrew
עֲצָמוֹת].

B

REM. i. Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§ 264) vary
in their mode of forming the dual. If the first part of the com-
pound be indeclinable and the second declinable, the latter takes
the termination -انِ; as مُعَدِي كَرِبَانِ, مَعْدِي كَرِبٌ. But if both
parts be indeclinable, as in سَبْيَوِيَّهِ,—or, when taken together, form
a proposition, as in تَأَبَّطَ شَرًّا,—recourse must be had to a periphrasis
with ذُو possessor of; as ذَوَا تَأَبَّطَ شَرًّا, ذَوَا سَبْيَوِيَّهِ, two men called C
Sibawèih or Ta'abbata šarran. If the first part be in the status
constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ two men
called عَبْدُ مَنَافٍ 'Abd Menāf, أَبَوَا زَيْدٍ two men called أَبُو زَيْدٍ 'Abū
Zaid, ابْنَا الزُّبَيْرِ two men called ابْنُ الزُّبَيْرِ 'Ibn 'z Zubèir. But in
the case of compounds with أَبٌ, ابْنٌ, etc., it is allowable to put the
second part in the dual likewise, as أَبَوَا زَيْدَيْنِ.

300. There are two kinds of *plurals* in Arabic.

D

(a) The one, which has only a single form, is called اَلْجَمْعُ
اَلصَّحِيحُ, or اَلْجَمْعُ اَلْمُصَحَّحُ, the sound or perfect plural (*pluralis
sanus*), and اَلْجَمْعُ اَلْسَّالِمُ, or جَمْعُ اَلْسَّلَامَةِ, the complete or entire
plural, because all the vowels and consonants of the singular are
retained in it.

(b) The other, which has various forms, is called اَلْجَمْعُ اَلْمَكْسَرُ,

A or **جَمْعُ التَّنْكِيسِ**, *the broken plural (pluralis fractus)*, because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels. •

301. The pluralis sanus of masculine nouns is formed by adding the termination **ـُونَ** to the singular; as **سَارِقٌ** *a thief*, **سَارِقُونَ**. The pluralis sanus of feminine nouns, which end in **ـَة**, is formed by changing **ـَة** into **ـَات**, as **سَارِقَةٌ**, **سَارِقَاتٌ**; of those which do not

B end in **ـَة**, by adding **ـَات** to the sing., as **مَرْيَمٌ** *Mary*, **مَرْيَمَاتٌ**.

REM. a. If the singular ends in **ـِ** (clif makṣūra, with or without **ـِ** or **ـِ**),—or in **ـِ** with **ـِ** (kèsra with **ـِ**), arising out of **ـِ** (§ 167, b, β),—or in a quiescent **ـِ** preceded by **ـِ** (kèsra), arising out of **ـِ**,—then the rules laid down in § 166, b, α and β, and § 167, α, β, c, are to be observed. E.g. **مُصْطَفًى**, for **مُصْطَفًى** (§ 245), *chosen*, **مُصْطَفُونَ**, for **مُصْطَفِيُونَ**, and in the oblique cases **مُصْطَفِينَ**, for **مُصْطَفِيِينَ**; **مُوسَى** *Moses*, **مُوسُونَ** for **مُوسِيُونَ**, **قَاضٍ**, for **قَاضِيُونَ**, *a judge*, **قَاضُونَ**, for **قَاضِيُونَ**, and in the oblique cases **قَاضِينَ**, for **قَاضِيِينَ**; **أَلْحَافِيٌ**, for **أَلْحَافِيُونَ**, *the barefooted*, **أَلْحَافُونَ**, for **أَلْحَافِيِينَ**; **حُبْلَى** *pregnant*, **حُبْلَيَاتٌ**; **أَلْصَغْرَى** *the smallest*, **أَلْصَغْرَيَاتٌ**; **سُمَانَى** *a quail*, **سُمَانَيَاتٌ**.

REM. b. The gèzma of the middle radical in feminine substantives of the forms **فَعْلَة** and **فُعْلَة**, **فَعْلَة** and **فُعْلَة**, **فَعْلَة** and **فُعْلَة**,

D derived from roots which are not mediæ radicalis geminatæ or mediæ **و** vel **ي**, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha. E.g. **دَعْدٌ** *Da'd*, **دَعْدَاتٌ**; **أَرْضٌ** *the earth, the ground*, **أَرْضَاتٌ**; **جَفَنَةٌ**, **جَفَنَاتٌ**, *a dish*, **جَفَنَةٌ**, **جَفَنَاتٌ**; **عَبْلَةٌ**, **عَبْلَاتٌ**; **غَدْوَةٌ**, **غَدَوَاتٌ**, *a coming in the morning*, **غَدْوَةٌ**, **غَدَوَاتٌ**; **هِنْدٌ** *Hind*, **هِنْدَاتٌ** or **هِنْدَاتٌ**; **كِسْرَةٌ** *a fragment*, **كِسْرَاتٌ** or **كِسْرَاتٌ**; **سِدْرَةٌ** *the lotus-tree*, **سِدْرَاتٌ** or **سِدْرَاتٌ**; **جُمْلٌ** *Guml*, **جُمْلَاتٌ** or

جُمَلَاتٌ ; ظُلْمَةٌ *darkness*, ظَلَمَاتٌ or ظَلَمَاتٌ ; غُرْفَةٌ *an upper chamber*, A
 غُرَفَاتٌ or غُرَفَاتٌ. In the forms فُعْلَةٌ and فُعْلَةٌ, the gèzma may also
 be retained, as كِسْرَاتٌ, ظَلَمَاتٌ, [غُرَفَاتٌ]; but in فُعْلَةٌ this can
 be done only by poetic license, as رَفُضَاتٌ from رَفُضَةٌ *looseness* or
slackness (of the joints), زَفَرَاتٌ from زَفَرَةٌ *a sigh*. Names of men of
 the form فُعْلَةٌ have likewise فُعْلَاتٌ, as طَلْحَةُ *Talha*, طَلْحَاتٌ ;
 حَمْزَةُ *Hamza*, حَمَزَاتٌ. The word عُرْسٌ or عُرْسٌ, *a wedding* or
marriage, has عُرْسَاتٌ.—In فُعْلَةٌ, if the third radical be و, the form B
 فِعْلَاتٌ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتٌ or ذِرْوَاتٌ (but not
 ذِرْوَاتٌ). A rare exception is جِرْوَاتٌ from جِرْوَةٌ *a whelp*. [If the
 third radical be ي, the form فِعْلَاتٌ is likewise disapproved. One
 may say لِحْيَاتٌ, as كِسْرَاتٌ, but not لِحْيَاتٌ, instead of which one
 uses لِحْيٌ. R. S.]—In فُعْلَةٌ, if the third radical be ي, the form
 فُعْلَاتٌ is inadmissible, as رُقْيَةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقْيَاتٌ, C
 كُلْيَاتٌ (but not رُقْيَاتٌ, كُلْيَاتٌ).—If the middle radical be و or ي,
 the gèzma of these three forms is retained ; as جَوَزَةٌ *a nut*, جَوَزَاتٌ ;
 رَوْضَةٌ *a garden*, رَوْضَاتٌ ; بَيْضَةٌ *an egg*, a *helmet*, بَيْضَاتٌ ; عَيْبَةٌ *a fault*,
 عَيْبَاتٌ ; دَيْمَةٌ (for دَيْمَةٌ) *a lasting, still rain*, دَيْمَاتٌ ; بَيْعَةٌ (for بَيْعَةٌ)
a church, بَيْعَاتٌ ; دَوْلَةٌ (for دَوْلَةٌ) *a turn of fortune*, a *vicissitude*,
 دَوْلَاتٌ. The vowel fèthā is, however, admitted dialectically*,
 especially in the form فُعْلَةٌ, as جَوَزَاتٌ, بَيْضَاتٌ, دَيْمَاتٌ, B
 دَوْلَاتٌ.—Substantives of the forms فُعْلَةٌ, derived from verbs mod.
 rad. gemin. always retain the gèzma ; as ذَرَّةٌ *a mote*, ذَرَّاتٌ ; شِدَّةٌ
a charge or *attack*, شِدَدَاتٌ ; عِدَّةٌ *a certain number*, a *few*, عِدَدَاتٌ ;
 سُرَّةٌ *a navel*, سُرَّاتٌ. The same is the case with all adjectives, as
 ضَخْمَةٌ *big*, ضَخْمَاتٌ (not ضَخَمَاتٌ) ; سَهْلَةٌ *easy*, سَهْلَاتٌ ; عِلْجَةٌ *fat*

* [Viz. in the dialect of Huddèil, according to Zamahsari, *Fa'ik*,
 i. 43. D. G.]

- A *and strong*, عَلَجَاتٌ ; حُلُوتٌ *sweet*, حُلُوتٌ. Exceptions are, رُبْعَةٌ of *middle stature*, رَبْعَاتٌ or رَبْعَاتٌ, and نَجْبَةٌ *having little milk* (of a sheep or goat), نَجَبَاتٌ.

REM. c. If و and ی, as third radicals, reject their fêtha in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. c and d), they are restored in the plural along with the vowel. E.g. صَلَوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ ; قَنَاءَةٌ, *a cane, spear, tube* (for قَنْوَةٌ), قَنْوَاتٌ ; قَنَاءَةٌ, *a young woman* (for قَتْبَةٌ), قَتَبَاتٌ ; مُرْمَاةٌ, *thrown* (for مُرْمِيَةٌ), مُرْمِيَاتٌ (compare § 167, a, β, α, with § 166, a).

- B *a cane, spear, tube* (for قَنْوَةٌ), قَنْوَاتٌ ; قَنَاءَةٌ, *a young woman* (for قَتْبَةٌ), قَتَبَاتٌ ; مُرْمَاةٌ, *thrown* (for مُرْمِيَةٌ), مُرْمِيَاتٌ (compare § 167, a, β, α, with § 166, a).

REM. d. If the third radical has been elided in the sing. before ة, it may be restored in the plural or not, according to usage.

- E.g. عِصَّةٌ (for عِصْوَةٌ or عِصْبَةٌ) *a thorny tree*, عِصَوَاتٌ and عِصْبَاتٌ ; سَنَةٌ (for سَنَوَةٌ or سَنِيَةٌ) *a year*, سَنَوَاتٌ and سَنِيَّاتٌ ; شَفَّةٌ (for شَفْوَةٌ or شَفْوَةٌ) *a lip*, شَفَوَاتٌ or شَفَوَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ ; هَنَةٌ (for هَنَوَةٌ), *a thing*, هَنَوَاتٌ or هَنَاتٌ ; طَبَّةٌ (for طَبْوَةٌ) *the point of a weapon*, طَبَّاتٌ ; بُرَّةٌ (for بُرَوَةٌ) *an armlet, a ring*, بُرَّاتٌ ; ثُبَّةٌ (for ثُبْوَةٌ) *a troop or band*, ثُبَّاتٌ ; ثَنَّةٌ (for ثَنِيَّةٌ) *the gum*, ثَنَاتٌ ; رَنَّةٌ (for رَنِيَّةٌ) *a lung*, رَنَّاتٌ ; مِئَّةٌ (for مِئِيَّةٌ) *a hundred*, مِئَاتٌ ; ابْنَةٌ or ابْنَةٌ (for ابْنِيَّةٌ), *a daughter*, makes بَنَاتٌ ; and أُخْتُ (for أُخْوَةٌ), *a sister*, أَخَوَاتٌ.

- D REM. e. The hêmza in the terminations لَاءٌ and اءٌ is subject to the same rules in the plural as in the dual (§ 299, rem. c). Hence from صَحْرَاءٌ, دَكَّاءٌ, بَرْقَاءٌ, سَمَاءٌ, are formed صَحْرَاوَاتٌ, دَكَّاءَاتٌ, بَرْقَاوَاتٌ, سَمَاوَاتٌ or سَمَوَاتٌ.—Words of five or more letters sometimes reject the terminations ي and اءٌ (see § 299, rem. c); as حَبَارِيٌّ, حَبَارِيَّاتٌ or حَبَارَاتٌ ; قَاصِعَاءٌ *a jerboa's hole*, قَاصِعَاتٌ.

302. The pluralis sanus masc. is formed from :—

- (a) Proper names of men (excepting those which end in ة, as

(طَلْحَة), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمَانُونَ, عُثْمَانُ 'Othmān, عُبَيْدٌ 'Obaid (dimin. of عَبْدٌ 'Abd), عُبَيْدُونَ; رَجُلٌ (dimin. of رَجُلٌ a man), رَجُلُونَ; شَاعِرٌ (dimin. of شَاعِرٌ) an inferior poet, شَوَاعِرُونَ.

(b) Verbal adjectives which form their fem. by adding تَةٌ.

(c) Adjectives of the form أَفْعَلٌ, which have the comparative and superlative signification. [The corroboratives of كُلٌّ viz. أَكْثَعُ, أَجْمَعُ, etc. have also the plur. san. masc., though by their fem. sing. جَمْعَاءُ, B كَثَعَاءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. (i).]

(d) The relative adjectives in مِيّ.

(e) The words ابْنٌ (for بَنِيّ) a son, عَالِمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ one's family, إَوْزٌ the goose, ذُو the possessor (of a thing); which make بَنُونَ, عَالِمُونَ, أَرْضُونَ, C إَوْزُونَ and ذَوُونَ (used only in the construct state ذَوُو, see § 340, rem. c)*.

REM. a. Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

REM. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively.

REM. c. To the words enumerated under (e) may be added عَلِّيُونَ, the highest heavens, and أَوَّلُو or أَوَّلُو (construct form of

* In a poem of ʿEn-Nābiḡa (Ahlw. App. 13, vs. 5) we find تُبْعُونَ from تَبِعَ, and in the commentary on the Diw. of Hudail, p. 120, last l. بُوهُونَ from بُوهَ. We ought to mention also the expressions عَمِلَ بِهِ الْعَمَلِينَ and بَلَغَتْ مِنَّا الْبَلَاغِينَ, لَقِيتُ مِنْهُ الْبَرَحِينَ.

- A **أُولُونَ**, with the first syllable short, see § 340, rem. c), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, **حُشٌّ** *a privy*, **حُشُونٌ**; **هَنْ** *a thing*, **هَنُونٌ**; **حِرٌّ** *vulva*, **حِرُونٌ**; and the rarer forms **أَبُونٌ**, **أَخُونٌ**, from **أَبٌ** and **أَخٌ**.

- REM. d. Some fem. nouns in **ة**, especially those of which the third radical (و, ي, ه) has been elided, have a plur. *sanus masc.*, the termination **ة** disappearing entirely; as **حَرَّةٌ** *a stony, volcanic district*, **حَرُونٌ** (and, very irregularly, **أَحَرُونٌ**); **عِصَّةٌ** *a thorny tree*, **عِصْرُونٌ**; **قُلَّةٌ** *a stick used by children at play*, **قُلُونٌ** [cas. obliq. **قِلِينٌ**]; **سَنَةٌ** *a year*, **سُنُونٌ**. From the oblique case of this last word, viz. **سِينِينَ**, arises a secondary formation **سِينِينٌ**, [like **مِثِينٌ** § 325, rem. a. Comp. also ii. § 108].

- REM. e. In proper names of the class **مُرَكَّبٌ مَرْجِيٌّ** (§ 264), the formation of the plural is analogous to that of the dual (§ 299, rem. h). Thus **مَعْدِيكِرْبٌ**, in which the second member only is declinable, makes **مَعْدِيكِرْبُونٌ**; but **سَيَبَوِيَهْ** and **تَأَبَّطُ شَرًّا**, which are wholly indeclinable, form **ذَوُو سَيَبَوِيَهْ** and **ذَوُو تَأَبَّطُ شَرًّا**, *men called Sibawih and Ta'abbata šarran*. Construct compounds, like **عَبْدُ** **آبَاءُ زَيْدٍ**, **عَبْدُو مَنَاةٍ**, **أَبْنُ الزُّبَيْرِ**, form **عَبْدُو مَنَاةٍ**, **أَبْنَاءُ الزُّبَيْرِ**, *men called 'Abd Menaf, 'Abū Zēid, and 'Ibnu 'z-Zubeir*;
- D but in the case of compounds with **أَبْنُ**, **أَبْنِ**, etc., it is also allowable to say **آبَاءُ زَيْدِينَ** and the like.—It may be added that compounds with **أَبْنِ**, when they are the names, not of persons, but of animals or other objects (see § 191, rem. b, 6), take the feminine plural **بَنَاتٌ** (from **بِنْتُ** or **ابْنَةٌ**); e.g. **أَبْنُ عَرِيسٍ** *a weasel*, **أَبْنُ مَاءٍ** *a water-fowl*, **أَبْنُ نَعَشٍ** *any one of the stars in the tail of the Great Bear*, **بَنَاتُ غَرَسٍ**, etc.

[REM. *f.* If a word in the status constructus is put in the plural, A the following genitive of possession may be put also in the plural, as **فِعْلُ الْقُلُوبِ**; أَشْبَاهُ الْجَمْعِ or أَشْبَاهُ الْجُمُوعِ pl. **شِبْهُ الْجَمْعِ** as أَصْحَابُ الْبُرِّ, صَاحِبُ الْبَرِّدِ; أَعْمَالُ الْقُلُوبِ or أَعْمَالُ الْقُلُوبِ; بَيْتُ الْمَالِ; تِبَالِي الْجَمْعِ has تَيْلَةُ الْجُمُعَةِ; أَصْحَابُ الْبَرِّدِ; بَيْتُ الْأُمُوالِ; etc. D. G.]

303. The pluralis sanus fem. is formed from :—

B

(a) Proper names of women, and such names of men as end in

ة; as عَزَاتُ عَزَّةُ; هِنْدَاتُ هِنْدُ; زَيْنَبَاتُ زَيْنَبُ; طَلْحَاتُ طَلْحَةُ (a man's name), (§ 301, rem. b).

REM. According to some grammarians the plur. sanus fem. may be formed from any word ending in ة; as غَزَالِيَّةُ a gazelle, عِلْمَاتُ عِلْمَةٌ a very learned man, قَرْيَاتُ قَرْيَةٌ a village, طَبِيبَاتُ.

(b) Feminine adjectives, the masculine gender of which has the pluralis sanus.

(c) Feminine nouns in اِي and اَيَّة; as حُبْلِيَّاتُ حُبْلَى pregnant; ذِكْرِيَّاتُ ذِكْرَى memory; ضَرَّائَاتُ ضَرَّاءُ distress, (§ 301, rem. c); حُبَارِيَّاتُ حُبَارَى a bustard.

(d) The names of the letters, which are usually feminine (§ 292, b); as اِلِفَاتُ اِلِفٌ an elif, مِيمَاتُ مِيمٌ an m.

(e) The names of the months; as اَلْمُحَرَّمَاتُ aَلْمُحَرَّمُ the Moharram, D شَوَّالَاتُ شَوَّالٌ رَمَضَانَاتُ رَمَضَانُ; مَحَرَّمَاتُ مَحَرَّمٌ.

(f) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as اِقْطَاعَاتُ اِقْطَاعٌ a definition, اِصْطِلَاحَاتُ اِصْطِلَاحٌ a feast, اِصْطِلَاحَاتُ a technical term.

REM. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as تَصْنِيفَاتُ تَصْنِيفٌ.

A **تَوَالِيفٌ**, *a literary composition, a book*, **تَصَانِيفٌ** (compare § 136); **تَوَارِيخٌ** *distresses, difficulties*; **تَبَايِخٌ** *annunciations, prognostics*; **تَعَاجِبٌ** *wonders, marvels*; **إِرْجَافٌ** *a false rumour*, **أَرَاجِيفٌ**; **إِسْنَادٌ** *a chain or series of authorities*, **أَسَانِيدٌ**.

B (g) Substantives of foreign origin, even when they denote persons; as **سُرَادِقٌ** *an awning, a tent*, **سُرَادِقَاتٌ**; **بِيمَارِسْتَانٌ** *a hospital*, **بِيمَارِسْتَانَاتٌ**; **شَادِرُوَانٌ** *a jet d'eau, a fountain*, **شَادِرُوَانَاتٌ**; **أَغَا** *an Aga*, **أُسْتَوَاتٌ** (**أُسْتَاذٌ** for **أُسْتَاذٌ**) *a teacher*, **بَاشَا** *a Pusha*, **بَاشَوَاتٌ**; **أَغَوَاتٌ**.

(h) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as **سِبْحَلٌ** *a stout camel*, **سِبْحَلَاتٌ**; **حَمَّامٌ** *a warm bath*, **حَمَّامَاتٌ**; **جَمَادٌ** *an*

C *inanimate or inorganic thing*, **جَمَادَاتٌ**; **حَيَوَانٌ** *a living thing, an animal*, **حَيَوَانَاتٌ**; **عَقَارٌ** *landed property*, **عَقَارَاتٌ**; **مَاجَرَى** *an event or occurrence* (lit. **مَا جَرَى** *what happened or occurred*), **مَاجَرِيَّاتٌ**; **أَهْلٌ** *one's family or relations*, **أَهْلَاتٌ** or **أَهْلَاتٌ**, which some, however, derive (according to § 301, rem. b) from **أَهْلَةٌ**; **عَيْرٌ** *a caravan of loaded camels*, **عَيْرَاتٌ** or **عَيْرَاتٌ**; **سَمَاءٌ** *the sky or heavens*, **سَمَآوَاتٌ** (though this word is also masc.); **أَرْضٌ** *the earth or ground*, **أَرْضَاتٌ** (see § 301,

D rem. b); **مَنْجُونٌ** *a waterwheel*, **مَنْجُونَاتٌ**; **عُرْسٌ** or **عُرْسٌ** *a wedding or marriage*, **عُرْسَاتٌ**. From **أَرْبَعِينَ** *a collection of forty traditions* is formed **أَرْبَعِينَاتٌ**.

(i) Verbal adjectives, which are used in the plural as substantives; as **كَائِنَاتٌ** *entities* (from **كَانَ** *being*); **مَوْجُودَاتٌ** *beings* (from **مَوْجُودٌ** *found, existing*); **مَخْلُوقَاتٌ** *creatures* (from **مَخْلُوقٌ** *created*); **مُصَنَّفَاتٌ** *literary compositions, works* (from **مُصَنَّفٌ** *arranged, classified*);

مَجْلَدَاتُ bound books, volumes (from مَجْلَدٌ covered with skin, A bound).

(j) All diminutives, except those specified in § 302, a; as جَبَلٌ a hillock, جَبَلَاتُ; كُتَيْبٌ a little book, كُتَيْبَاتُ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلُ) does any letter precede the first radical, are B twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعْلٌ.

Sing.

1. فُعْلَةٌ; as تُحْفَةٌ a present, رُكْبَةٌ a knee, رُكْبٌ غَرَّةٌ the white spot, or blaze (Germ. Blässe), on a horse's forehead, قُبُبٌ [a leather tent,] a dome, قُبَّةٌ; أُمَمٌ a nation, غُرُرٌ; جُدُودٌ a fire-brand, كُورٌ a district (Gr. χώρα), كُورٌ; جُدُودٌ a kidney, جُدَى (for جُدَى or جُدُو, § 213); كَلِيَةٌ a kidney, كَلَى (for كَلَى); [بَهْمَةٌ courageous, بَهْمٌ].

2. فُعْلَى, fem. of أَفْعَلُ as a superlative (§ 234 and § 295, b); as الْعُظْمَى the greatest, الْعُظْمُ; الْأَوَّلَى the first (fem. of الْأَوَّلُ), الْأَوَّلَى; الْعُظْمَى the highest, الْعُلَى.

REM. Similarly أُخْرَى other, another (fem. of آخَرُ, see D § 295, rem. b), آخَرُ, without tanwīn.

3. فَعْلَةٌ (especially from verba mediæ rad. و), فَعْلَةٌ, rare; as دَوْلَةٌ a turn of fortune, a dynasty, دَوْلٌ; نَوْبَةٌ a turn, نَوْبٌ; قَرْيَةٌ a village, قَرْيٌ (for قَرْيٌ, § 213); لَحْيَةٌ a beard, لَحَى (for لَحَى); حُلِيَةٌ a trinket, حُلَى (for حُلَى).

A *Plur. Fract.*II. *فُعْل*.

Sing.

1. *أَفْعُل*, not comparative and superlative (§§ 232 and 235); as *أَحْمَرُ* *red*, *حُمُر*; *أُحْدَبُ* *humpbacked*, *حُدْب*; *أَصَمُّ* *deaf*, *صُم*; *أَبْيَضُ* *white*, *بَيْض* (for *بَيْضُ*); *أَسْوَدُ* *black*, *سَوْدُ* (for *سَوْدُ*); *أَعْمَى* *blind*, *عُمَى*.

B

2. *فُعْلَاءُ*, fem. of *أَفْعُل*, not comparative and superlative (§ 296); as *صَفْرَاءُ* *yellow*, *صَفَر*; *عَرَجَاءُ* *lame*, *عَرْج*; etc. [Accordingly *بَيْدَاءُ* *a desert* has *بَيْدُ*.]

REM. *بَتَعَاءُ*, *بَضْعَاءُ*, *كَتَعَاءُ*, *جَمْعَاءُ* (fem. of *أَجْمَعُ*, etc., corroboratives of *كُلُّ* *all*), make *يَتَعُ*, *يُبْصِعُ*, *يُكْتَعُ*, *يُجْمَعُ*, without *tènwin* [§ 309, *a*, *δ*], *all together*. [Comp. § 302, *c*, and vol. ii. § 137 and rem. *c*.]

C

3. *فُعَالُ*, *فُعَالُ*, *فُعَالُ*, derived from verba med. rad. *و*; as *عَوَانُ* *a middle-aged married woman*, *عُونُ* (for *عُونُ*); *نَوَارُ* *timid*, *رَتِيرُ* (of a woman), *نُورُ*; *بَوَانُ* *the pole of a tent*, *بُونُ*; *أَوَارُ* *heat*, *سُورُ*; *سَوَارُ* *a bracelet*, *خُونُ*; *خَوَانُ* *a table, a plate*, *أُورُ*. [They may be contractions from original *فُعُلُ*, as e.g. *سَوَانُ* *a tooth-stick*, has certainly both *سُونُ* and *سُوكُ*. R. S.]

D

4. *فَاعِلُ*, derived from verba med. rad. *و*; as *عَائِدُ* *having newly had young*, *عُوْدُ* (for *عُوْدُ*); *عَائِطُ* [and *حَائِلُ* *farrow*,] *not bearing young for some years*, *عُوطُ* [or *عَيْطُ*, *حُولُ*]. [Also in some other cases, as *فَرَّةُ* from *فَارَةٌ* and *بَزَلُ* from *بَازِلُ*. They may, however, be contractions from *فُرَّةُ* and *بُرْزُلُ* (comp. III. 5, rem.). D. G.]

[REM. *نَاقَةٌ* *a she-camel* has *نُوقُ*.]

III. *فُعْل*.

1. *فُعَالُ*, *فُعَالُ*, *فُعَالُ*, not derived either from verba mediæ rad.

Plur. Fract.

A

III. **فُعْلٌ** continued,

Sing.

geminatæ or verba tertiæ rad. و et ي; as **رَدَاحٌ** a large bowl or dish, **رُدُحٌ**; **قَدَالٌ** the neck, **قَدُلٌ**; **سَيَالٌ** a mimosa tree, **سَيْلٌ**; **خِمَارٌ** a veil, **فُرُشٌ**; **فِرَاشٌ** a bed, **كُتُبٌ**; **كِتَابٌ** a book, **شِيَارٌ** a stallion, **حُصَنٌ**; **حُصْنٌ** a tooth-stick, **سُوكٌ**; **قِرَادٌ** Saturday, **كُرْعٌ**; **كُرَاعٌ** the shinbone of an animal, **شِيرٌ**; **قُرْدٌ** a tick.

B

REM. Exceptions are **حَجَاجٌ** the bone over the eye, **عُنُنٌ** a rein, **عِنَانٌ**; **حُجَجٌ** [A rare case is **أُنْثَى** from **أُنْثَى** female, as though it were formed from **إِنَاثٌ**.]

2. **فُعُولٌ**, **فَعِيلَةٌ**, **فَعِيلٌ**, not derived from verba tertiæ rad. و et ي; as **سَرِيرٌ**; **كُثْبٌ** a sandhill, **كُثِيبٌ**; **قُضْبٌ** a twig or rod, **قُضِيبٌ** a seat, throne, bier, **سُرُرٌ**; **سَفِينَةٌ** a ship, **سَفَنٌ**; **مَدِينَةٌ** a city, **عُمْدٌ**; **عُمُودٌ** a pillar, **صُحُفٌ**; **صَحِيفَةٌ** a leaf or page, **مُدُنٌ**; **رُسُلٌ** a message, a messenger, **رُسُولٌ**.
3. **فُعُولٌ**, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ي; as **نَذِيرٌ** one who warns, **نَذَرٌ**; **صَبُورٌ** patient, **صَبْرٌ**; **ذَلُولٌ** docile, [a dromedary,] **ذُلٌّ**; **بَيُوضٌ** laying many eggs, **بَيُوضٌ**; **غَيُورٌ** jealous, **غَيْرٌ**; **ذُلٌّ**.
4. **فُعْلٌ**, **فَعْلٌ**, **فَعْلَةٌ**, **فَعْلٌ**, rare; as **سُقْفٌ** a roof, **سَقْفٌ** D **سَحْلٌ** a thin, white piece of cloth, **سُحْلٌ**; **أَسَدٌ** a lion, **أَسْدٌ**; **فَلَكٌ** a sphere, the heavens, **فُلُكٌ**; **وَتْنٌ** an idol, **وَتَنٌ**; **بَدَنَةٌ** a victim for sacrifice, **بَدَنٌ**; **خَشَبَةٌ** a piece of wood, **خَشْبٌ**; **أَجَمَةٌ** a brake or thicket, **أَجْمٌ**; **نَمْرٌ** a leopard, **نَمَرٌ**; **خَشِنٌ** rough, **خَشْنٌ**; **ضَبَعٌ** a hyæna, **ضَبْعٌ**.

A *Plur. Fract.*III. *فُعْل* continued. *Sing.*

5. *فَاعِل*, rare; as *تَاجِر* a merchant, *تُجَر*; *بَارِل* a full-grown camel, *بُرُل*.

REM. The form *فُعْل* is admissible in all these cases*, unless the word comes from a radical mediæ geminatæ; e.g.

- B *بَيْض* (for *شَيْر*), *شَيْر* [غُدْر, بُشْر], *أَسَد*, *رُسُل*, *قُضْب*, *كُتُب* (for *بُيُض*, instead of which *بُوض* is sometimes used), *نَيْم* full-grown she-camels (for *نَيْب*), from *نَاب* (for *نَيْب*). Forms like *لَذِيذ* pleasant, *لَذَّ*, *ذَبَاب* the common fly, *ذُبَّ*, are rare. Sometimes the damma of words med. rad. gemin. is changed into fetha, as *سَرِير*, *سَرَر*; *جَدِيد* new, *جُدُد* or *جَدَد*.

IV. *فَعْل*.

- C 1. *فَعْلَة*; as *قِطْعَة* a piece, *قِطْع*; *حِكْمَة* a maxim, *حِكْم*; *لَمَة* a lock of hair, *لَم*; *سِيرَة* mode of walking, manner of living, character, *سِير*; *إِسْوَة* an example or pattern, *إِسَى* (for *إِسَى*); *بَنِيَة* a building, *بَنَى*; *رِشْوَة* a bribe, *رِشَا* or *رِشَى*.
2. *فَعْلَة*, rare; as *خَيْمَة* a tent, *خَيْم*; *ضَيْعَة* a farm, *ضَيْع*; *بَذْرَة* a skin for milk, *بَذَر*; *هَضْبَة* a shower of rain, *هَضْب*.
- D *تَارَة* a time, *تَيْر*; *قَامَة* a fathom, *قَيْم*; *ثَلَة* a flock of sheep, *ثِلل*.

V. *فَعَال*.

1. *فَعْل* (not primæ or secundæ rad. *ى*), *فُعْل*, *فَعْل*; as *بَحْر* a sea,

* [Again, *شُدْف* Persian curved bows (Tabari, i. 957, l. 1) is said to be the plural of *شُدْقَة*. R. S. It may be a poetical license for *شُدْف*. For, as a rule, just as the form *فُعْل* may be changed into *فَعْل* (على مذهب التّعويض), so *فُعْل* may be replaced by *فَعْل*.]

Piur. Fract.

A

V. **فَعَالٌ** continued. *Sing.*

طَبْيٌ *a gazelle*; ثِيَابٌ *a piece of cloth, a dress*; ثَوْبٌ *a piece of cloth, a dress*; بِحَارٌ
 رِيحٌ *a wind*; دِثَابٌ *a wolf*; دِثْبٌ *a wolf*; قِدَاخٌ *an arrow*; قَدَحٌ *a bowl*; طَبَا
 رِمَاحٌ *a spear*; رَمَحٌ *a spear*; ظِلَالٌ *a shade, a shadow*; ظِلٌّ *a shade, a shadow*; رِيَاخٌ
 خِفَافٌ *a boot*; خَفَافٌ *a boot*.

2. **فَعْلَةٌ** (rare), **فُعْلَةٌ**; as **فُصْعَةٌ** a dish, **فِصَاعٌ**; **مَرَّةٌ** an occasion, B
a time, **مِرَارٌ**; **رَوْضَةٌ** a garden, **رِبَاضٌ**; **ضَيْعَةٌ** a farm, **ضِيَاعٌ**;
لِحْمَةٌ a milch-camel, **لِقَاحٌ**, **رُقْعَةٌ** a scrap of cloth or paper,
a note, **رِقَاعٌ**; **بُقْعَةٌ** a low-lying, level district, **بِقَاعٌ**; **قُبَّةٌ** a
dome, **قِبَابٌ**.

REM. **أَمْرَأَة**, *a woman*, has a plural of this form, **نِسَاء**.

3. **فَعَّلَ**, not derived from verba mediæ rad. geminatae or tertiae rad. **و** et **ى**; as **جَبَلَ** a hill, **جَبَلٌ**; **جَمَلَ** a he-camel, **جَمَلٌ**; **حَسَنَ**, fem. **حَسْنًا** the neck, **رِقَابٌ**; **ثَمَرَ** a fruit, **ثَمَرٌ**; **جَمَالَ** handsome, **حَسَانٌ**.

4. ضَبَعَ; as رَجُلٌ a man, رِجَالٌ; سَبُعٌ a beast of prey, سِبَاعٌ; ضَبَاعٌ a hyæna.

5. **فُعِلَ**, fem. **فُعِلَةٌ**, verbal adjectives; as **صَعِبٌ** *difficult*, **صِعَابٌ**; **عَذِبٌ** *sweet*, **عَذَابٌ**; **صَلَبٌ** *hard*, **صَلَابٌ**.

6. **فَعْلٌ**; as **رُطْبٌ** *fresh ripe dates*, **رِطَابٌ**; **رُبْعٌ** *an early born camel's colt*, **رِبَاعٌ**; **هَبْعٌ** *a late born camel's colt*, **هَبَاعٌ**.

7. **فُعْلَى**, not fem. superlatives; as **أُنْثَى** *femule*, **إِنَاثٌ**; **مُخَنَّنٌ**
a *hermaphrodite*, **مُخَنَّنَاتٌ**.

A *Plur. Fract.*V. *فَعَالٌ* continued.

Sing.

8. *فُعْلَانٌ*, fem. *فُعْلَانَةٌ*, verbal adjectives; as *نَدَمَانٌ* *repentant*, *خِمَاصٌ*; *خَمِصَانٌ* *lean, slim*, *نَدَامٌ*.

9. *فُعْلَانٌ*, fem. *فُعْلَى*, verbal adjectives; as *عَطْشَانٌ* *thirsty*, *عِطَاشٌ*; *رَبَّانٌ*, f. *رَبَّآ*, *'satisfied with drink*, *رَوَّآ*.

B

10. *فَعِيلٌ*, fem. *فَعِيلَةٌ*, verbal adjectives, not having a passive signification; as *كَبِيرٌ* *large, old*, *كِبَارٌ*; *كَرِيمٌ*, *شَرِيفٌ*, *noble*, *مَرَأٌ*, *مَرِضٌ* *sick*, *شِرَافٌ*; *كِرَامٌ* [*ضِعَافٌ* *feeble*]; *جَبَدٌ* (for *جَبْدٌ*) *long*, *طَوَالٌ* (rarely *طِيَالٌ*); *لَثَامٌ*, *لَثِيمٌ* *base*; *جَيِّدٌ* (for *جَوِيدٌ*) *good*, *خِيَارٌ* (for *خَيْرٌ*) *good*, *جَيَادٌ* (for *جَوِيدٌ*).

C

REM. From words *tertiae rad.* *و* et *ى* this form is rarely used; as *نِقَآءٌ*, *نَقَى* *pure*. An example of the passive signification is *فَصِيلٌ* *a weanling*, *فَصَالٌ*.

11. *فَاعِلٌ*, verbal adjectives; as *صَاحِبٌ* *a companion*, *صَحَابٌ*; *قَائِمٌ*; *نِهَالٌ*, *نَهْلٌ* *drinking, thirsty*; *تَاجِرٌ* *a merchant*, *تَجَارٌ*; *قَائِمٌ* *standing*, *قِيَامٌ*; *نَائِمٌ*, *نَائِمٌ* *sleeping*, *نِيَامٌ*; *رَاعٍ* (for *رَاعَى*) *a shepherd*, *رِغَاةٌ*, *رِغَاةٌ* *fat*, *رِغَاةٌ*.

D

[REM. a. Rare cases are *جَيَادٌ* from *جَوَادٌ* *a courser*; *بَطَاحٌ* from *بَطْحَاءٌ* *the channel of a torrent*; *عَجَافٌ* from *عَجَفٌ* fem. *عَجَفَاءٌ* *lean*; *عِشَارٌ* and *نِغَاسٌ* from *عِشْرَاءٌ* and *نِغَسَاءٌ*.]

[REM. b. The plural *فَعَالٌ* is said to occur in a few words
• (see *Ḥariri*, *Dorrat*, ed. Thorb. 97 seq. and *Hafāḡi's* comm.

V. **فَعَالٌ** continued, *Sing.*

141 seq.) as بَسَاط from بَسَط a she-camel with her own calf,

ثَنَاءٌ from ثَنَى a sheep or goat in the second year, رُخَالٌ from

رَحْلٌ or رَحْلٌ a ewe lamb, رُدَالٌ from رَذُلٌ mean, رُعَاةٌ from

رَاع *a shepherd*, صَبَاً from صَابِئ *a Sabian* (see the Gloss. to

• Ṭabari). Some say that it is another form for فِعَال, others B that it is really a collective (اِسْمُ جَمْعٍ). D. G.]

VI. فُعُولُ

1. **فَعْلٌ**, **فَعْلٌ**, **فَعْلٌ**; as **بَحْرٌ** *a sea*, **بُحُورٌ**; **نَفْسٌ** *the soul*, **نُفُوسٌ**;

كَهْلٌ *a middle-aged man*, كُهُولٌ; ضَرْسٌ *a molar tooth* or

grinder, ضَرُوسٌ; جِلْدٌ *a skin*, جُلُودٌ; جُنْدٌ *a military force*, جُنُودٌ

جُنُودُ ; بُرْدُ a robe, بُرُودُ ; جَيْشُ an army, جِيُوشُ ; جِيدُ the neck,

دُبِيّ (for دُبُوّ) a bucket, دُبُوّ (for دُبِيّ) a gazelle, ظَبْيٌ ; جَبُودٌ

دَلِيّ; and, by assimilation of the vowels, دَلِيّ, ظَبِيّ (comp.

§ 215).

REM. α. From words med. rad. و of the forms فَعْل and

فَعْلٌ this plural is rare ; e.g. **فَوْجٌ** a *troop*, **فُؤُوجٌ** ; **حَوْلٌ** a *year*,

قَوْسٌ *a bow*, usually makes قُوسِيّ or قُوسِيَّةٌ, D as if from قَسُوْ.

REM. b. In words med. rad. **С** the vowel of the first syllable is sometimes assimilated to the second radical, as

بَيْتٌ *a house*, بَيْوْتُ or بَيْوْتُ; شَيْخٌ *an old man, a chief, a doc-*

tor, شَيْوُخ or شَيْوُخ; عَيْنُ *an eye*, عَيْوُن or عَيْوُن (comp. § 269,

rem. c).

2. **فَعْلٌ**; as **أَسَدٌ** a lion, **أَسْوَدٌ**; **نَدَبٌ** a scar, **نُدُوبٌ**; **كَبَدٌ**

A *Plur. Fract.*VI. *فُعُولُ* continued.

Sing.

the liver, كُبُودٌ ; وَعِلٌ *a mountain-gout*, وُعُولٌ ; مَلِكٌ *a king*,
 مُلُوكٌ ; نَابٌ (for نَيْبٌ) *a canine tooth*, نُيُوبٌ ; عَصَا *a staff*,
 عُصِيٌّ (for عُصَوِيٌّ), or by assimilation عِصِيٌّ ; دَمٌ *blood* (for
 دِمْنِي or دِمِي, دَمَوٌ, دَمِي).

B

REM. From words med. rad. و of the form فَعَلَ this plural is rare; as سَاقٌ (for سَوَقٌ) *a stem or trunk*, سُوُوقٌ (or سُوُوقٌ).

3. فَعْلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money*,
 خُرُوبٌ ; خُرْبَةٌ *a hole*, حُقُوبٌ ; حَقْبَةٌ *a period of time*, بُدُوزٌ ;
 دَوَاةٌ ; شُعُوفٌ ; شَعْفَةٌ *a top or summit*, حُقُوقٌ ; حُقَّةٌ
 an inkhorn, دُويٌّ or دُويٌّ.

C

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ى; as وَقُوفٌ, قَاعِدٌ, جَالِسٌ, *sitting*, جُلُوسٌ, وَقِفٌ *standing*, شَاهِدٌ *a witness*, شُهُودٌ, عَاتٍ *proud, wicked*, عَتِيٌّ (for عَتَوِيٌّ) or عَتِيٌّ ; بَكَى or بَكَى *weeping*, بَاكِ, عَتِيٌّ or عَتَوِيٌّ.

[REM. Rare cases are ضُلُوعٌ from ضَلَعٌ *a rib*;

D

أُرُومٌ from أَرَمَ (أَرَمَ) *a stone set up*; ظُرُوفٌ from ظَرِيفٌ *elegant*.]

VII. *فُعُلُ*.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertie rad. و et ى (with rare exceptions); as سَاجِدٌ *prostrating oneself*, سَجْدٌ ; نَائِمٌ and نَوْمٌ *sleeping*, نَائِمٌ ; سَمِرٌ *conversing at night*, سَمَرٌ ; صَائِمٌ *fasting*, صَوْمٌ and صَيْمٌ ; شَائِلٌ *pregnant*, شَوْلٌ and شَمَلٌ ;

Plur. Fract.

A

VII. **فُعِلْ** continued. *Sing.*

- [**غَائِبٌ** *menstruating*, **طَالِقٌ** *repudiated*, **طَلَّقَ**; **غَائِبٌ** *absent*, **غُمِبٌ** *غَارٌ* *a soldier*, **غَزَى** (for **غَزَى** or **غَزَوْ**, § 213).

2. **فَاعِلَةٌ**, fem. of the preceding; as **نَائِحَةٌ** *mourning*, **نَوَّحَ**.

• REM. a. The substitution of *kèr* for *damm* is allowable in the first syllable of **فُعِلْ** from verba med. و et ي. in which case the و must be changed into ي; as **خَوَّفَ** *خِيفَ* for **خِيفَ**, from **خَائِفٌ** *fearing*; **صَيَّمَ**, from **صَائِمٌ** *fasting*; etc.

[REM. b. Anomalous is **عَزَلَ** from **أَعَزَلَ** *having no weapon*.]

VIII. **فُعَالٌ**.

فَاعِلٌ, verbal adjectives, not derived from verba tertie rad. و et ي [or med. gen.] (with rare exceptions); as **حُكِّمَ** *a judge*, **حُكِّمَ**; **تَابِعٌ** *a follower*, **تَبَّاعٌ**; **صَانِعٌ** *an artisan*, **صَنَّاعٌ**; **كَافِرٌ** *an unbeliever*, **كُفَّارٌ**; **جَاهِلٌ** *ignorant*, **جُهَّالٌ**; **نَائِبٌ** *a deputy*, **نَوَّابٌ**; **نَوَّابٌ** *sleeping*, **نَوَّامٌ**; **غَارٌ** *a soldier*, **غَرَّاءٌ**; **جَانٍ** *an offender*, **جُنَّاءٌ**; **جُنَّاءٌ** *avoiding*, **صَادٌّ**.*

IX. **فَعَلَةٌ**.

1. **فَاعِلٌ**, verbal adjectives, denoting rational beings, and not derived from verba tertie rad. و et ي; as **فَاعِلٌ** *a workman*, **فَعَلَةٌ**; **كَافِرٌ** *an unbeliever*, **كَفَرَةٌ**; **كَامِلٌ** *perfect*, **كَمَلَةٌ**; **طَائِعٌ** *obedient*, **طَاعَةٌ**; **بَارٌّ** *pious, dutiful*, **بَرَّةٌ**; **سَاحِرٌ** *a conjuror*, **سَحَرَةٌ**; **بَائِعٌ** *selling*, **بَاعَةٌ** (for **بَيْعَةٌ**).

* [**فُلَّالٌ** *defeated, fugitives*, properly pl. of **فُلَّالٌ**, is by usage pl. of **فُلٌّ**. R. S.]

A *Plur. Fract.*IX. **فَعَلَةٌ** continued. *Sing.*

REM. **فَاعِلٌ** from *verba med.* و sometimes remains uncontracted in the plural; as **جَائِرٌ** *acting wrongly*, **جَوْرَةٌ** or **جَارَةٌ**; **حَاكٍ** *a weaver*, **حَوَكَةٌ** or **حَاكَةٌ**; **خَائِنٌ** *treacherous*, **خَوْنَةٌ** or **خَانَةٌ**.

- B [2. **فَعِيلٌ** rare, as **خَبِيثٌ** *bad*, **خَبَثَةٌ**; **ضَعِيفٌ** *feeble*, **ضَعْفَةٌ**; **سَرِيٌّ** *generous*, **سَرَاةٌ**; **سَيِّدٌ** *a chief*, **سَادَةٌ**.]

X. **فُعَلَةٌ**.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from *verba tertiæ rad.* و et ي; as **غَزَاةٌ** *a soldier*, **غَزَاةٌ** (for **غَزَوَةٌ**); **قَاضٍ** *a judge*, **قُضَاةٌ** (for **قُضِيَّةٌ**); **رَاوٍ** *a reciter, rehearser, or traditionalist*, **رَوَاةٌ** (for **رُويَّةٌ**); **جَانٍ** *a sinner*, **جُنَاةٌ** (for **جُنَيْةٌ**); **سَاعٍ** *a manager*, **سُعَاةٌ**. [And so in the dialect of Hijaz **أَلْصَبَاةٌ** (*Sabians*) for **أَلْصَابِثُونَ**, a nickname given to the first Muslims. R. S.]

[REM. An exception is **بَزَاةٌ** from **بَازٍ** *a falcon*.]

D XI. **فَعَلَةٌ**.

1. **فُعِلٌ**, not derived from *verba tertiæ rad.* و et ي; as **قِرْطٌ** *an earring*, **قِرْطَةٌ**; **دُرْجٌ** *a case or casket*, **دِرْجَةٌ**; **غُصْنٌ** *a branch*, **غِصْنَةٌ**; **دُبٌّ** *a bear*, **دِبْبَةٌ**; **كُوزٌ** *a jug*, **كِوْزَةٌ**; **صَلْبٌ** *a rugged place*, **صَلْبَةٌ**; **تُرْسٌ** *a shield*, **تِرْسَةٌ**.

2. **فُعِلٌ**, with the same restriction, rare; as **نُورٌ** *an ox*, **نُورَةٌ** or **نِيرَةٌ**; **زَوْجٌ** *a husband or wife*, **زَوْجَةٌ**; **شَيْخٌ** *an old*

Plur. Fract.

A

XI. **فَعْلَةٌ** continued, Sing.

man, **شَيْخَةٌ**; **غَرْدٌ** a truffle, **غَرْدَةٌ**; **رَطْلٌ** soft, lax, flaccid, **رَطْلَةٌ**;
قِرْدٌ an ape, **قِرْدَةٌ**; **هَرَقٌ** a tom-cat, **هَرَقَةٌ**; **دِيكٌ** a cock,
دِيكَةٌ; **فِيلٌ** an elephant, **فَيْلَةٌ**.

XII. **فَعْلَةٌ**.

B

1. **فَعْلٌ**; as **تَوْرٌ** a bull, **ثَيْرَةٌ**; **شَيْخٌ** an old man, **شَيْخَةٌ**.
2. **فَعْلٌ**; as **وَلَدٌ** a child, **وَلَدَةٌ**; **جَارٌ** (for **جَوْرٌ**) a neighbour, **جِيرَةٌ**;
قَاعٌ level ground, **قَبِيعَةٌ**; **أَخٌ** (for **أَخُو**) a brother, **إِخْوَةٌ**; **فَتَى**
 (for **فَتَى**) a youth, **فَتْيَةٌ**.
3. **فَعَالٌ**; as **غَزَالٌ** a gazelle, **غَزْلَةٌ**; **غُلَامٌ** a youth, a slave,
غِلْمَةٌ; **شَجَاعٌ** brave, **شَجَعَةٌ**.
4. **فَعِيلٌ**; as **صَبِيٌّ** (for **صَبِيُو**) a boy, **صَبِيَّةٌ**; **جَلِيلٌ** thick, coarse,
 big, great, **جِلَّةٌ**; **خَصِيٌّ** a gelding, a eunuch, **خَصِيَّةٌ**.

C

REM. **إِمْرَأَةٌ** a woman, has a plural of this form, **نِسَوَةٌ**.

[The plural **فَعْلَةٌ** varies in almost all cases with **فِعْلَانٌ** R. 8.]

XIII. **أَفْعَلٌ**.

D

1. **فَعْلٌ**, not derived from verba mediae rad. **و** et **ي**; as **بَحْرٌ**
 a sea, **أَبْحَرٌ**; **نَفْسٌ** the soul, **أَنْفَسٌ**; **فَلَسٌ** a copper coin, **أَفْلَسٌ**;
سَطْرٌ a line of writing, **أَسْطَرٌ**; **ضَبٌ** a lizard, **أَضَبٌ** (for **أَضَبٌ**);
وَجْهٌ the face, **أَوْجَةٌ**; **دَلْوٌ** a bucket, **أَدَلٌ** (for **أَدَلِيٌّ** or **أَدَلُو**);
ظَبِيٌّ an antelope, **أَطْبٌ** (for **أَطْبِيٌّ**); **يَدٌ** (for **يَدِيٌّ**) the hand,
أَيْدٍ (for **أَيْدِيٌّ**).

A *Plur. Fract.*XIII. **أَفْعَل** continued. *Sing.*

REM. Exceptions are, for example, ثَوْبٌ *a piece of cloth, a garment*, أَثْوَبُ or أَثُوبُ; قَوْسٌ *a bow*, أَقْوَسُ or أَقُونَسُ; سَيْفٌ *a sword*, أَسِيفُ; عَيْنٌ *an eye, a fountain*, أَعَيْنُ.

2. Feminine quadrilaterals, not ending in ة, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاعٌ *the arm*, أَذْرَعُ; عَنَاقٌ *a female kid*, أَعْنَقُ;

B يَمِينٌ *the right hand, an oath*, أَيَمُنُ; شِمَالٌ *the left hand*, أَشْمَلُ; لِسَانٌ *the tongue**, أَلْسَنُ; عُقَابٌ *an eagle*, أَعْقَبُ.

3. فَعْلٌ, فَعِلٌ, فَعُلٌ, not derived from verba mediæ rad. و et ى, rare; as جَبَلٌ *a hill*, أَجْبُلُ; زَمَنٌ *time*, أَزْمَنُ; عَصَا (for عَصُو) *a staff*, أَعْصِ (for أَعْصُو or أَعْصَى); رِجْلٌ *a leg or foot*, أَرْجَلُ; شِبْلٌ *a lion's cub*, أَشْبَلُ; ذِئْبٌ *a wolf*, أَذْوَبُ; قُفْلٌ *a lock*, أَقْفَلُ.

C REM. بِئْرٌ *a well*, has أَبْوَرُ and, by transposition, أَبْرُ.

From radicals mediæ و et ى occur, for example, دَارٌ *a house*, أَدُورُ, أَدُورُ, and, by transposition, آدَرُ; سَاقٌ *the shank*, أَسُوقُ, أَشُوقُ; نَارٌ *fire*, أَنُورُ; نَابٌ (for نَيْبٌ) *a canine tooth*, أَنَيْبُ.

4. فَعْلَةٌ, rare; as أَكْمَةٌ *a hillock*, أَكْمُرُ; رَقَبَةٌ *the neck*, أَرْقَبُ; أَمَةٌ *a maidservant*, (for أَمَوَةٌ), آمٌ (for أُمَى); نَاقَةٌ *a she-camel*, أَيْنَقُ and, whence, by transposition, أَنَيْقُ and, dialectically, أَوْنَقُ.

D

REM. أَفْعَلٌ occurs now and then in a few other forms; as نِيرٌ *a leopard*, أَنِيرُ; سَبْعٌ *a beast of prey*, أَسْبَعُ; ضِلْعٌ *a rib*, أَضْلَعُ; أَنْهَرُ *day*, أَنَهْرُ; غُرَابٌ *a raven*, أَغْرَبُ; etc.

* [If fem.; for if masc. it has أَلْسِنَةٌ (XV. 1), according to "El-Mubarrad 50, l. 5 seq. D. G.]

Plur. Fract.

A

XIV. أَفْعَالٌ.

Sing.

1. Triliterals of all forms, especially فَعْلٌ, rarely فَعْلٌ (see no. 2) and فَعْلٌ; as قَدَمٌ a footstep, أَقْدَامٌ; طَلْلٌ a vestige or trace, نَابٌ; أَبْوَابٌ (for بَوْبٌ) a door, أَبْوَابٌ; نَابٌ (for نَيْبٌ) a canine tooth, an old she-camel, أَنْيَابٌ; ابْنٌ (for أَبْنَى) a son, أَبْنَاءٌ; أَبٌ (for أَبُو) a father, أَبَاءٌ; بئرٌ a well, أَبَارٌ or, by transposition, أَبَارٌ; رَأْيٌ idea, belief, opinion, آرَاءٌ or آرَاءٌ; B حِمْلٌ a load, أَحْمَالٌ; عِيدٌ a festival, أَعْيَادٌ; إِبْطٌ the armpit, أُذُنٌ or أُذُنٌ; أَقْفَالٌ a lock, أَقْفَالٌ; حُكْمٌ a judgment, أَحْكَامٌ; أَبَاطٌ an ear, آذَانٌ; حُرٌّ free, أحرارٌ; إِسْمٌ (for سُمُو) a name, أَسْمَاءٌ; عَضْدٌ the arm, أَعْضَادٌ; عِنَبٌ grapes, أَعْنَابٌ; إِبِلٌ a herd of camels, أَبَالٌ; نَمِرٌ a leopard, أَنْمَارٌ; فَخِذٌ a thigh, أَفْحَادٌ; فَرْنٌ the young of a bird, أَفْرَانٌ; أَلْفٌ a thousand, آلَافٌ; أَبْرَارٌ pious, dutiful, أَبْرَارٌ; فَنٌ a branch, أَفْنَانٌ; رُطْبٌ fresh C ripe dates, أَرْطَابٌ.
2. فَعْلٌ, from verba mediæ rad. و et ي, and primæ rad. و; as ثَوْبٌ a dress, أَثْوَابٌ; سَيْفٌ a sword, أَسْيَافٌ; يَوْمٌ a day, أَيَّامٌ (for أَيَّوَامٌ); وَهْمٌ a fancy, a notion, a mistake, أَوْهَامٌ.

REM. أَشْيَاءٌ, a thing, makes أَشْيَاءَ, and not (as one would naturally expect) أَشْيَا.

3. فَاعِلٌ, rare; as نَاصِرٌ a helper, أَنْصَارٌ; شَاهِدٌ a witness, أَشْهَادٌ; أَصْحَابٌ a companion, أَصْحَابٌ; طَاهِرٌ pure, أَطْهَارٌ; أَفْتَارٌ tepid, أَفْتَارٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification,

A *Plur. Fract.*XIV. **أَفْعَالٌ** continued. *Sing.*

rare ; as **أَشْرَافٌ** *noble*, **شَرِيفٌ** ; **مَيِّتٌ** or **مَيْتٌ** (for **مَوَيْتٌ**, § 242), *dead*, **أَمْوَاتٌ**.

REM. **أَفْعَالٌ** occurs now and then in a few other forms ;
as **أَعْدَاؤُ** *an enemy*, **أَعْدَاءٌ** ; **فُلُو** *a weaned foal, a colt*, **أَفْلَآءٌ** ;
أَيْمَانُ *a right hand, an oath*, **أَيْمَانٌ** ; **جَنَانٌ** *the heart*, **أَجْنَانٌ**.

B XV. **أَفْعَلَةٌ**.

1. (Quadriliterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms **فَعَالٌ**, **فِعَالٌ**, and **فُعَالٌ** ; as **جَنَاحٌ** *a wing*, **أَجْنَحَةٌ** ; **طَعَامٌ** *food*, **أَطْعِمَةٌ** ; **زَمَانٌ** *time*, **أُطْعِمَةٌ** ; **لِسَانٌ** *the tongue**, **أُغْذِيَةٌ** ; **أُدْوِيَةٌ** ; **دَوَاءٌ** *physic*, **أُزْمِنَةٌ** ; **إِمَامٌ** ; **أَلِيبَةٌ** (for **أَلِيبَةٌ**) ; **إِلَهٌ** *a god*, **أَحْمِرَةٌ** ; **حِمَارٌ** *an ass*, **أَلْسِنَةٌ** ; **أَنْبِيَاءٌ** *an 'imām or priest*, **أَيِّمَةٌ** or **أَيْمَةٌ** (for **أَائِمَةٌ**) ; **فِنَاءٌ** *a courtyard*, **أَغْرِبَةٌ** ; **غُرَابٌ** *a raven*, **أَفْنِدَةٌ** ; **فُوَادٌ** *the heart*, **أَغْلِمَةٌ** ; **أَعْمِدَةٌ** ; **عَمُودٌ** *a pillar*, **أَرْقَاقٌ** *a lane, a strait*, **أَرْغَفَةٌ** ; **أَرْغِفٌ** *a cake of bread*, **أَرْغِفٌ** *a branch, a rod*, **أَرْغِفٌ** ; **أَفْغَزَةٌ** *a sand-hill*, **أَفْغَزٌ** *a certain measure*, **أَفْغَزَةٌ**.

2. **فَعِيلٌ**, verbal adjectives, derived from *verba mediæ rad.*

- D *geminatæ or ultimæ rad.* **و** et **ي** ; as **عَزِيزٌ** *mighty, glorious*, **أَعِزَّةٌ** (for **أَعِزَّةٌ**) ; **عَفِيفٌ** *temperate, chaste*, **أَعِيفٌ** ; **شَحِيحٌ** *niggardly, stingy*, **أَشَحُّ** ; **حَبِيبٌ** *dear*, **أَحَبُّ** ; **صَبِيٌّ** *a boy* (for **صَبِيٌّ**) ; **أَنْجَبَةٌ** *a confidant*, **نَجِيٌّ** ; **أَنْجَبَةٌ** *stammering, stuttering*, **أَنْجَبَةٌ**.

* [If masc. ; see the footnote to XIII. 2.]

Plur. Fract.

A

XV. أَفْعَلَةٌ continued. Sing.

3. فَعْلٌ, فِعْلٌ, فُعْلٌ, rare; as فُرْعٌ the young of a bird, أَفْرِخَةٌ; نَعْلٌ a shoe, أَنْعَلَةٌ; نَجْدٌ a high land, أَنْجِدَةٌ; زَرٌّ a button, أَزْجِدَةٌ; (أَزْرَرَةٌ) أَزْرَرَةٌ; بُرْجٌ a tower, أَبْرَجَةٌ; جُحْرٌ the hole of a reptile, أَجْحَرَةٌ.

B

4. فَعْلٌ, فِعْلٌ, rare; as طَبَقٌ a cover or lid, أَطْبِقَةٌ; زَادٌ (for زَوْدٌ) provisions, أَزْوَدَةٌ; خَالَ (for خَوْلٌ) an uncle (by the mother's side), أَخُولَةٌ; قَفَا (for قَفَى or قَفُو) the back of the neck, أَقْفِيَةٌ; [أَحْيِيَةٌ, حَيًّا] أَحْيِيَةٌ; نَدَى moisture, dew, أَنْدِيَةٌ; خُزْزٌ a buck-hare, أَخْزَزَةٌ (for أَخْزَزَةٌ).

REM. أَفْعَلَةٌ is rarely used in some other forms; as سَحَاءَةٌ C or سَحَايَةٌ a sealed strip of paper (with which a letter is bound), أَسْحِيَةٌ; وَادٍ a watercourse, أَوْدِيَةٌ; نَادٍ an assembly, أَنْدِيَةٌ.

XVI. فَوَاعِلٌ*.

1. فَاعِلٌ; as خَاتَمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ a seal, طَوَابِعٌ; طَابَقٌ a pot, a crucible, طَوَابِقٌ; قَالَبٌ a mould, قَوَالِبٌ.
2. فَاعِلٌ, substantives; بَاعِثٌ a motive or cause, بَوَاعِثٌ D حَافِرٌ a hoof (of a horse or ass), حَوَافِرٌ; جَانِبٌ a side, جَوَانِبٌ; كَامِلٌ the space between the shoulders, كَوَامِلٌ; غَارِبٌ the top of a

* [By the influence of و the preceding Fèthā often, in vulgar pronunciation, passes into damma, as طَوَارِقُ Touareg, جَوَارٍ female slaves. In the old language there are some instances of it in proper names, e.g. كَوَاكِبُ, عَوَارِمُ, عَوَارِضُ, صَوَاتِقُ. D. G.]

A *Plur. Fract.*XVI. فَوَاعِلُ continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ; سَاحِلُ the seashore, سَوَاحِلُ شَوَاهِدُ an example, شَوَاهِدُ.

3. فَاعِلُ, verbal adjectives, applicable to men, rare; as فَارِسُ a horseman, فَوَارِسُ; تَابِعُ a follower, تَوَابِعُ; نَاقِصُ hanging the head, نَوَاقِصُ; هَالِكُ perishing, هَوَالِكُ; خَالِفُ remaining behind, خَوَالِفُ.

4. فَاعِلُ, verbal adjectives, applicable by their signification only to females (§ 297, d, rem.); as حَامِلُ pregnant, حَوَامِلُ; نَاهِدُ طَوَائِلُ divorced, طَوَائِلُ; حَائِضُ menstruating, حَوَائِضُ; نَوَاهِدُ having swelling breasts, نَوَاهِدُ.

C 5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ fruit, فَوَاكِهُ; صَاعِقَةٌ a thunderbolt, صَوَاعِقُ; نَادِرَةٌ a rarity, نَادِرَةٌ; وَأَوَانِسُ witty, وَأَوَانِسُ; نَوَادِرُ a female companion, نَوَادِرُ; صَوَاحِبُ distinguished people, the upper classes, صَوَاحِبُ (for حَوَاصِبُ); عَامَّةٌ common people, the vulgar, عَوَامُ (for عَوَامِرُ); فَائِدَةٌ gain, profit, فَوَائِدُ; جَارِيَةٌ a girl, جَوَارِيُ (for جَوَارِيُ, see no. XXIII., rem.); نَاحِيَةٌ a quarter of the sky, a region, a district, نَوَاحٍ (for نَوَاحِيُ).

REM. Initial و is changed into أ; as وَاصِلَةٌ joining or adding, a proximate cause, أَوَاصِلُ (for وَوَاصِلُ); وَاقِفَةٌ custody, a guard, أَوَاقِي (for وَوَاقِيُ), which is also the plural of وَاقِفَةٌ = أَوْقِيَةٌ an ounce.

Plur. Fract.

A

XVI. فَوَاعِلُ continued. Sing.

6. فَاعِلَةٌ; as حَائِيَّة, دَامَاء, قَاصِعَاء, نَافِقَاء, holes of the jerbou, حَوَاتٍ (for حَوَاتِي), دَوَامٍ (for دَوَامِي), قَوَاصِعُ, نَوَافِقُ, سَابِيَّة a caul, سَوَابٍ (for سَوَابِي).

XVII. فَعَائِلُ.

Fem. quadrilaterals, of which the third letter is servile or quiescent B (a long vowel), whether they have the fem. termination ة, or not; as سَعَابَةٌ a cloud, سَعَائِبُ; رِسَالَةٌ an embassy, a letter, a treatise, رَسَائِلُ; دَوَابَّةٌ a lock of hair, ذَوَائِبُ; جُعَالَةٌ or جُعَيْلَةٌ wages, جُعَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ, صَحِيفَةٌ a written leaf, a letter, a book, صَحَائِفُ; صَفِيحَةٌ a board or plank, a slab, صَفَائِحُ; كَرِيمَةٌ noble, كَرَائِمُ; ذَبِيحَةٌ slaughtered, a victim, ذَبَائِحُ; حَلَوْبَةٌ a milch-camel, حَلَائِبُ; شِمَالٌ the north C wind, شَمَائِلُ; شِمَالٌ the left hand, شَمَائِلُ; جَزُورٌ a she-camel for slaughter*, جَزَائِرُ; عَجُوزٌ an old woman, عَجَائِرُ; ذُنُوبٌ a large bucket, ذَنَائِبُ.

REM. فَعَائِلُ occurs rarely in a few other cases; as أَفِيلٌ a young camel, أَفَائِلُ; ضَمِيرٌ a pronoun, ضَمَائِرُ; [دَلِيلٌ a proof, دَلَائِلُ; وَصِيدٌ a court, وَصَائِدُ]; حَاجَةٌ a want or need, a thing, D affair or business, حَوَائِجُ; ضَرَّةٌ a second wife, ضَرَائِرُ; حُرَّةٌ a free woman, حَرَائِرُ; [كُتَّةٌ a daughter in law, كُنَائِنُ; مُرَّةٌ bitter kinds of trees, from مُرَّةٌ]; لَيْلٌ the night, لَمَائِلُ.

* [Also applied to the male, but nevertheless fem. gen. D. G.]

A Plur. Fract.

XVIII. فُعْلَانُ.

Sing.

1. **فَعْلٌ**, from radicals mediæ **و** ; as **حُوتٌ**, **تُونٌ**, *a fish*, **حَيْتَانٌ**, **سُورٌ** *a wall*, **سَيْرَانٌ** ; **عُودٌ** *a piece of wood, a branch*, **نَيْنَانٌ** ; **دِيدَانٌ** *a worm*, **دُودٌ** ; **عِيدَانٌ**.

- B 2. **فَعَلَ** ; as **حَرَبٌ** a male bustard, **حِرْبَانٌ** ; **وَصَعٌ** a kind of small bird, **وِصْعَانٌ** ; **وَرَلٌ** a lizard, **وِرْلَانٌ** ; **تَاجٌ** (for **تَوَجٌ**) a crown, **نَارٌ** ; **جِيرَانٌ** , **جَارٌ** a neighbour, **بَابٌ** a door, **تَبِيجَانٌ** ; **نَهْرَانٌ** ; **فَتَى** (for **فَتَى**) a youth, **فَتَيَانٌ** ; **أَخٌ** (for **أَخُو**) a brother, **أَخْوَانٌ**.

3. **فَعْلٌ**; as **صُرِدٌ** *a kind of bird*, **صِرْدَانٌ**; **نُغْرٌ** *a nightingale*,
خِرْزَانٌ; **جُرْدٌ** *a field-rat*, **جِرْدَانٌ**; **خُرْزٌ** *a buck-hare*,
جَعْلَانٌ *a black beetle*, **جَعْلَانٌ**.

4. فَعَالٌ, and more rarely فَعَّالٌ and فَعَّالٌ; as غُلَامٌ a boy, a slave, غِلْمَانٌ; غُرَابٌ a raven, غِرْبَانٌ, عِقَابٌ an eagle, عَقَبَانٌ; ذَبَابٌ a fly, ذِبَابٌ, غَزَالٌ a gazelle, غِزْلَانٌ, شِهَابٌ a firebrand, a meteor, شِهْبَانٌ; صَوَارٌ a herd of wild cattle, صَيْرَانٌ.

- D 5. *فَعَلَ* and *فَعِّلَ*, rare; as *عَبَدَ* a slave, *عَبَدَانٌ*; *وَعَدَ* a slave, *وَعْدَانٌ*; *ثَوْرٌ* a bull, *ثِيرَانٌ*; *ضَيْفٌ* a guest, *ضَيْفَانٌ*; *فَأْرٌ* a mouse, *فَأْرَانٌ*; *رَأْلٌ* a young ostrich, *رَيْلَانٌ*; *صِنُوٌّ* one of two or more trees growing from a single root, *صِنَوَانٌ*; *قِنُوٌّ* a bunch of dates, *قِنَوَانٌ*; *نَيْرٌ* a yoke, *نَيْرَانٌ*.

6. **فَعِيل**, rare; as **قَضِيبٌ** a branch, **قُضْبَانٌ**; **ظَلِيمٌ** a male ostrich,

Plur. Fract.

A

XVIII. • *فَعْلَانُ* continued. *Sing.*

ظِلْمَانُ ; صَبِيٌّ (for صَبِيوُ) a boy or child, صَبِيَّانُ ; خَصِيٌّ a gelding, a eunuch, خَصِيَّانُ.

[7. *فُعُولُ*, rare ; as *خُرُوفُ* a lamb, *خُرُفَانُ*.]

8. *كُعَيْتُ*, *جُمَيْلُ*, not diminutives, rare ; as *تَمْلَانُ* a sort of wild cat, *كَيْمَلَةُ* ; *كَيْمَلَانُ*, *جَمْلَانُ*, *فُعَيْلُ*, *فُعَيْلَةُ*, B

9. *كِرَوَانُ*, rare ; as *شِفْدَانُ* a male chameleon, *شِفْدَانُ* ; *وَرِشَانُ* a wood-pigeon, *وَرِشَانُ* ; *كِرَوَانُ*, a bustard,

10. *جَانُ* a spiritual being of the class called *الْجِنُّ*, *جَانَانُ* ; *حَائِطُ* a wall, *فَاعِلُ*, rare ; as

REM. *أَمَةٌ* (for *أَمَوَةٌ*), a maidservant, has *إِمَوَانُ* ; and C *أَمْرَاءُ*, a woman, an irregular plural *نِسْوَانُ*.

XIX. *فُعْلَانُ*.

1. *فَعْلُ*, more rarely *فُعْلُ* ; as *سُقْفُ* a roof, *سُقْفَانُ* ; *وَعْدُ* a slave, *وَعْدَانُ* ; *عَبْدُ* a slave, *عَبْدَانُ* ; *ظَهْرُ* the back, the short side of a wing-feather, *ظَهْرَانُ* ; *بَطْنُ* the belly, the long side of a wing-feather, *بَطْنَانُ* ; *ذَيْبُ* a wolf, *ذَيْبَانُ* ; *حَبُّ* grain, *حَبَّانُ* ; *قُنُو* a bunch of dates, *قُنُونُ* ; *زُقَى* a skin for water, etc., *زُقَانُ*. D

2. *فُعْلُ* ; as *بَلْدُ* a town, *بَلْدَانُ* ; *بَرْقُ*, *حَمَلُ*, a lamb, *بَرْقَانُ*, *حَمَلَانُ* ; *ذَكَرُ* a male, *ذَكَرَانُ* ; *حَمْلَانُ*.

3. *فُعَالُ*, rare ; as *زُقَاتُ* a lane, a strait, *زُقَانُ* ; *شَجَاعُ* brave, *شَجَاعَانُ* ; *شُهَابُ* a firebrand, a meteor, *شُهَابَانُ* ; *حَوَارُ* an unweaned foal of a camel, *حَوَارَانُ*.

A *Plur. Fract.*XIX. فُعْلَانُ continued. *Sing.*

4. فَعِيلٌ; as رَغِيفٌ *a cake of bread*, رُغْفَانُ; قَضِيبٌ *a twig or rod*, قُضْبَانُ; كُثِيبٌ *a sand-hill*, كُثْبَانُ; ظَلِيمٌ *a male ostrich*, ظَلْمَانُ; خَلِيلٌ *a friend*, خُلَّانُ; قَرِيٌّ *a channel for irrigation*, قُرَيَّانُ; صَبِيٌّ *a boy or child*, صُبَيَّانُ.

- B 5. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediæ rad. و et ي; as رَاكِبٌ *a rider*, رُكْبَانُ; فَرَسَانُ *a companion*, صُحْبَانُ; فَارِسٌ *a horseman*, رُهْبَانُ; رَاهِبٌ *a Christian ascetic or recluse*, رَاهِبَانُ; شَابٌ *a youth*, رُعَيْنَانُ; رَاعٍ *a shepherd*, شَبَّانُ.

- C 6. أَفْعَلٌ, fem. فَعْلَاءٌ; as أَحْمَرٌ *red*, حُمْرَانُ; أَصْلَعٌ *bald*, صُلْعَانُ; أَعْوَرٌ *blind of one eye*, عَوْرَانُ; أَصْمٌ *deaf*, صَمَّانُ; أَبْيَضٌ *white*, بَيْضَانُ (for بُيْضَانُ); أَعْمَى *blind*, عُمَيَّانُ.

REM. The forms فُعْلَانُ and فَعْلَانُ are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of عَوْرَانُ, *blind of one eye*, from أَعْوَرُ, and حَوْرَانُ, *unweaned foals of camels*, from حَوَارُ, we find عَيْرَانُ and حِشَّانُ.

- D حَيْرَانُ [حِشٌّ or حَشٌّ *a garden* has حِشَّانُ and حَشَّانُ.]

XX. فَعْلَاءٌ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatæ or tertîæ rad. و et ي; as فَقِيرٌ *poor*, فَقَرَاءٌ; أَمِيرٌ *a commander or chief*, أَمْرَاءٌ; رَكِيسٌ *a chief*, رُكَيْسَانُ; حَكِيمٌ *wise*, حُكَمَاءٌ; ظَرِيفٌ *witty*, ظُرَفَاءٌ; بَخِيلٌ *stingy*, رُؤْسَاءٌ.

A *Plur. Fract.*XXII. *فَعْلَى*.

Sing.

1. *أَفْعُلُ*, *فَاعِلُ*, *فَعِلُ*, *فَعِيلُ*, verbal adjectives, denoting injuries, defects, etc., of body or mind; as *قَتِيلُ* slain, *قَتْلَى*; *جَرِيحُ* wounded, *جَرَحَى*; *لَدِيعُ* bitten by a snake, *لَدِيعُ* stung by a scorpion, *مَيِّتُ*; *كَسْرَى*; *كَسِيرُ* broken, *أَسْرَى*; *أَسِيرُ* a prisoner, *لَدَغَى* (for *مَوِيَّتُ*) dead, *مَوْتَى*; *مَرِيضُ* sick, *مَرَضَى*; *غَرِيقُ* drowned, *غَرَقَى*; *زَمَنُ* paralytic, *عَيْلَى* poor, *عَائِلُ*; *هَلَكَى* perishing, *هَالِكُ*; *وَجَعَى* in pain, *وَجَعُ*; *هَرَمَى* decrepit through age, *هَرَمُ*; *زَمَنَى*; *حَمَقَى*, or *أَحْمَقُ*, silly, *حَمَقَى*; *جَرِبُ*, or *أَجْرَبُ*, mangy, scabby, *نَوَكَى* a fool, *أَنَوَكُ*; *جَرَبَى*.

B

2. *فَعْلَانُ*, verbal adjectives; as *كَسْلَانُ* lazy, *كَسْلَى*; *غَضْبَانُ* angry, *غَضَبَى*; *غَرَّتَانُ* hungry, *غَرَّتَى*; *سَكْرَانُ* drunken, *سَكْرَى*.

REM. The plural *فَعْلَى* is said to occur in only two words;

viz., *حَجَلُ* a partridge, *حَجَلَى*, and *ظَرْبَانُ* a polecat, *ظَرْبَى*.

XXIII. *فَعَالٍ*.

1. *فَعْلَاءُ*; as *عَذْرَاءُ* a virgin, *عَذَارٍ*; *صَحْرَاءُ* a plain or desert, *صَحَارٍ*; *قَيْيَاءُ* a desert, *قَيَّافٍ*.

D

2. *فَعْلَى*, *فَعْلَى*; as *قَتَوَى* a judicial opinion, *قَتَاوٍ*; *دَعَوَى* a claim, *دَعَاوٍ*; *دَفَرَى* the prominent bone behind the ear, *دَفَارٍ*.
3. *فَعْلَاءُ*, *فَعْلَاءُ*; as *سَعْلَاءُ* a female *gūl* (*غُولُ*) or goblin, *سَعَالٍ*; *حَذْرِيَّةُ* rough ground, *حَذَارٍ*; *عَفْرِيَّةُ* the

* *كَيْسَى* clever has *كَيْسَى* in order that it may resemble (لِيَلَا زُرَّوَجَ) its contrary *حَمَقَى*.]

Plur. Fract.

A

XXIII. فَعَالٍ continued. Sing.

hackles of a cock, عَقَارٍ ; تَرْقُوءُ the collar-bone, تَرَاتٍ ; عَرَقُوءُ the cross-handle of a bucket, عَرَاتٍ.

REM. فَعَالٍ stands in the nom. and genit. for فَعَالِي and فَعَالِي (both with the art. أَلْفَعَالِي). The accus., however, is always فَعَالِي, with the art. أَلْفَعَالِي.—In the same way لَيْلٍ, B night, makes لَيْالٍ (acc. لَيْالِي) : أَهْلٌ one's people or family, أَهَالٍ (acc. أَهَالِي) ; and أَرْضٌ, the earth, أَرَاضٍ (acc. أَرَاضِي).

XXIV. فَعَالِي.

1. فَعْلَاءَ ; as عَذْرَاءُ a virgin, عَذَارَى ; صَحْرَاءُ a plain or desert, صَحَارَى ; قَيْفَاءُ a desert, قَيْافَى.
2. حَلَوَى ; فِتَاوَى a judicial opinion, فَعْلَى ; حَلَاوَى sweetmeat, دَعَاوَى a claim, دَعَاوَى the prominent C bone behind the ear, ذَنَارَى ; شَكَاوَى a complaint, شَكَاوَى.
3. فَعْلَى, feminine adjectives, not superlatives ; as أَثْنَى female, feminine, أَنَائِي ; حَبَلَى pregnant, حَبَالَى ; خُنْثَى a hermaphrodite, خُنَائِي.
4. فَعْلِيَّةٌ ; as حَذَرِيَّةٌ rough ground, حَذَارَى ; عَفْرِيَّةٌ the hackles of a cock, عَفَارَى.

REM. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالِي are D interchangeable.

5. سَكْرَانٌ, fem. فَعْلَى, and فَعِيلٌ, verbal adjectives ; as سَكْرَانٌ drunken, سَكَارَى ; غَضَبَانٌ angry, غَضَابَى ; غَرَّانٌ hungry, غَرَّائَى ; غَمِيرَانٌ perplexed, غَمَارَى ; كَسَلَانٌ lazy, كَسَالَى ; أَسِيرٌ a prisoner, أَسَارَى ; كَسِيرٌ broken, كَسَارَى ;

A *Plur. Fract.*XXIV. *فَعَالَى* continued. *Sing.*

أَيْمٌ *an orphan*, يَتَامَى; نَدِيمٌ *a boon-companion*, نَدَامَى;
 (for أَيْمٌ) *unmarried*, أَيَامَى; [حَزَانَا *covered with shame*, حَزَانٌ].

6. فَعْلٌ, فَعْلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly*,
 حَذَارَى; حَذَرٌ *cautious, wary*, وَجَاعَى; وَجَعٌ *in pain*, حَبَاطَى;
 حَزَانَى, حَزِنٌ *sad*.

REM. Instead of *فَعَالَى* we find, in nos. 5 and 6, *فَعَالَى*
 and even *فَعَالَى*; as سُكَارَى, حُبَارَى, عُجَارَى, *أَسَارَى*,
 غَارَى, *غَارَى*; رَدَافَى has only *رَدَافَى* and *عَاطِلٌ*
 only *عَاطِلَى*.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ي; as
 رَعَايَا *subjects*, رَعِيَّةٌ; مَنَآيَا *fate*, مَنِيَّةٌ; هَدَايَا *a present*, هَدِيَّةٌ;
 بَلَايَا *a trial or calamity*, مَطِيَّةٌ; *an animal for riding*, مَطَايَا
 (for خَطِيئَةٌ); سَجَايَا *nature, disposition*, سَجِيَّةٌ; عَشَايَا *evening*, عَشِيَّةٌ;
a sin, خَطَايَا.

REM. We write هَدَايَا instead of هَدَايَى, etc., to prevent
 the repetition of the letter ي (see § 179, rem. a).—Many
 grammarians regard these words as being of the form فَعَائِلٌ
 (see XVII.), for هَدَائَى (هَدَاءٌ), etc.

8. فَعَالَةٌ, from verba tertiæ rad. و et ي; as جَدَايَةٌ *a young gazelle*,
 أَدَاوَى; إِدَاوَةٌ *a small water-skin*, أَتَاوَى; إِتَاوَةٌ *a tax*, جَدَايَا;
 هَرَاوَةٌ *the upper part, something over and above*, عَلَاوَى.

* [In conjunction with عَشَايَا, for the sake of conformity
 (بِلَازْوَاجٍ) غُدُوَّةٌ has غَدَايَا.]

Plur. Fract.

A

XXIV. • فَعَالَى continued. Sing.

a stout stick, هَرَاوَى; نَقَاوَةٌ plants of the kind called حَمِضُ, used for washing clothes, نَقَاوَى: نَقَايَةٌ the pick and choice of anything, نَقَايَا.

REM. Here too فَعَالَى is thought to stand for فَعَائِلٌ; as جَدَايَا for جَدَائِي (جَدَاءٌ), etc.

B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ي; as رَوَايَا a camel used in drawing water, a large water-skin, رَاوِيَةٌ; زَوَايَا an intestine, حَوَايَا; زَاوِيَةٌ a corner, رَوَايَا.

REM. a. Here فَعَالَى is thought to stand for فَوَاعِلُ; as رَوَائِي (رَوَاءٌ) for رَوَائِي, etc.

[REM. b. Anomalous is نَصَارِي from نَصْرَانِي a Christian.]

C

XXV. فَعِيلٌ (rare).

1. بَقَرٌ; كَلْبٌ; عَبْدٌ; قَلْبٌ; as عَبْدٌ a slave, عَمِيدٌ; كَلْبٌ a dog, كَلِيمٌ; بَقَرٌ cattle, بَقِيرٌ; رَحَى a mill, رَحِيٌّ.
2. فِعَالٌ; as حِمَارٌ an ass, حَمِيرٌ.
3. فَاعِلٌ; as حَاجٌّ a pilgrim, حَاجِجٌ; غَازٍ (for غَازٍ) a soldier, غَازِيَةٌ; ضَائِنٌ a sheep, ضَائِنٌ; مَاعِزٌ a goat, مَاعِزٌ; غَزِيٌّ (for غَزِيٌّ) غَزِيٌّ.

D

XXVI. فُعُولَةٌ (rare).

فُعُولَةٌ; as بَعْلٌ a husband, بُعُولَةٌ; عَمٌّ an uncle (by the father's side), عُمُولَةٌ; عَمْرٌ a wild ass, عُمُورَةٌ; خَالٌ an uncle (by the mother's side), خُوُولَةٌ (comp. § 240, rem. c); فَحْلٌ a stallion, فَحُولَةٌ; نَمْرٌ a panther, نُمُورَةٌ; صَقْرٌ a hawk, صُقُورَةٌ; عِلْفٌ fodder, عُلُوفَةٌ.

A *Plur. Fract.*XXVII. *فَعَالَةٌ* (rare). *Sing.*

1. *فَعَلَ*, *فَعِلَ*; as *فُؤْر* a bull, *فِيَارَةٌ*; [*فَحْلٌ* a stallion, *فِحَالَةٌ*; *جَمَلَ* a camel, *جِمَالَةٌ* (also *جَبَالَةٌ*)] ; *ذَكَرٌ* male, *ذِكَارَةٌ*; *حَجَرٌ* a stone, *حِجَارَةٌ*.

2. *فَاعِلٌ*; as *صَاحِبٌ* a companion, *صَحَابَةٌ* (also [the more common] *صَحَابَةٌ*).

B

XXVIII. *فَعَلٌ* (rare).

1. *فَعَلَةٌ*, *فَعَلَةٌ*; as *حَلَقَةٌ* a ring, a circle, *حَلَقٌ*; *بَكْرَةٌ* a pulley, *بَكْرٌ*.

2. *فَاعِلٌ*, as *نَهَلَ* drinking for the first time (of camels), *نَهْلٌ*; *طَالِبٌ* seeking, *طَلَبٌ*; *خَادِمٌ* a servant, *خَدَمٌ*; *تَابِعٌ* a follower, an attendant, *تَبَعَ*; *رَاصِدٌ* lying in wait, watching, *رَصَدٌ*; *حَارِيسٌ* a guardian, a keeper, *حَرَسَ*; *جَالِبٌ* a driver, an importer, *جَلَبَ*.

C

XXIX. *فَعُلٌ* (rare).

فَاعِلٌ; as *شَارِبٌ* drinking, *شَرِبَ*; *نَاصِرٌ* a helper, *نَصَرَ*; *تَاجِرٌ* a merchant, *تَجَرَ*; *صَاحِبٌ* a companion, *صَحِبَ*; *رَاكِبٌ* a rider, *رَكَبَ*; *سَافِرٌ* a traveller, *سَفَرَ*; [*زَائِرٌ* a visitor, *زَوَرَ*].

REM. a. The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject to many exceptions*. The dictionaries also give various forms

D

* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الْجَمْعِ), making a distinction between them and the real collectives (أَسْمَاءُ الْجَمْعِ), as *قَوْمٌ* etc., and the generic collectives (أَسْمَاءُ الْجِنْسِ), which form a nomen unitatis, as *نَحْلٌ*. The forms *فَعِلَ*, *فَعَلَ* and *فَعُلَ* are

which we have not thought it necessary to notice; for instance, A
 مَفْعَلَةٌ rarely مَفْعَلَةٌ and مَفْعَلَةٌ (as ضَبْعٌ a hyena, مَضْبَعَةٌ; عَبْدٌ a
 slave, مَعْبُدَةٌ; وَعِلٌ a mountain-goat, مَوْعِلَةٌ; شَيْخٌ an old man, a
 chief, a doctor, مَشِيخَةٌ, مَشِيخَةٌ and مَشِيخَةٌ; سَيْفٌ a sword, مَسِيْفَةٌ
 and مَسِيْفَةٌ), and مَفْعُولَاتٌ of which the principal examples in use
 are: أَثَانٌ a she-ass, مَأْتُونَا; بَغْلٌ a mule, مَبْغُولَا; تَيْسٌ a he-goat,
 مَتْيُوسَا; عَبْدٌ مَشْيُوحَا; شَيْخٌ مَحْمُورَا; حِمَارٌ مَتْيُوسَا; B
 عَبْدٌ مَعْبُودَا; عِلْجٌ a Christian (or other not Muhammadan)
 captive or slave, مَعْلُوجَا; عَيْرٌ مَعْيُورَا; كَبِيرٌ large, stout,
 مَكْبُورَا.

REM. b. Many forms of the pluralis fractus seem to be derived,
 not from the singular forms in actual use, but from others, which
 are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فُعَلَاءُ, (as شَاعِرٌ
 a poet, شُعْرَاءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
 (as هَالِكٌ perishing, هَالِكِي), also from an obsolete فَعِيلٌ (هَالِكٌ).

REM. c. From the preceding table it is obvious that one sing.
 may have several forms of the pluralis fractus; e.g. بَحْرٌ a sea,
 ثِيَارٌ, ثَيْرَانٌ, ثَوْرَةٌ or ثَيْرَةٌ, أَثْوَارٌ, ثَوْرٌ; أَبْحَرٌ, بَحُورٌ, بَحَارٌ,
 عِبْدَانٌ, أَعْبَدٌ, عَبِيدٌ, أَعْبَدَةٌ, أَعْبَادٌ, عُبُودٌ, عِبَادٌ, عَبْدٌ; ثِيَارَةٌ
 (besides عَبْدٌ, عِبْدَانٌ, عِبْدَاءُ, عِبْدِي, عِبْدَةٌ, مَعْبُدَةٌ, see rem. a);
 صُحْبَانٌ, صَحَابَةٌ, أَصْحَابٌ, صَحَابٌ, صَحْبٌ, صَاحِبٌ D
 (besides صُحْبَةٌ, see rem. a). Or one sing. may have several plurales
 fracti and a pluralis sanus besides; e.g. شَاهِدٌ one who is present,

masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ
 and XXVII. فَعَالَةٌ seem to be derived respectively from فُعُولٌ and
 فَعَالٌ with the termination ة to reinforce the collective meaning
 (تَاءٌ تَأْكِيْدٌ مَعْنَى الْجَمْعِ).

- A *an eye-witness, a witness*, شَاهِدٌ، شَهِدَ، شَهَدَ، شُهِدَ، أَشْهَادٌ، شُهَدَاءُ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example*, has شَوَاهِدٌ. The word بَيْتٌ means: (1) *a tent or house*, (2) *a verse of poetry*; in the former sense the plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ.
- B Again, عَيْنٌ signifies: (1) *an eye*, (2) *a fountain*, (3) *peculiar nature or essence*, (4) *a distinguished man*; its plur. fract. in the first sense is عَيُونٌ، أُعْيُنٌ، or أَعْيَانٌ; in the second, عُيُونٌ or أُعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: (1) *the belly*, (2) *a valley*, (3) *a tribe*, (4) *the interior*, (5) *the inner or wider side of a wing-feather*; its plur. fract. in the first sense is بَطُونَ، أَبْطَنٌ، or بُطْنَانٌ; in the second, أَبْطِنَةٌ، or أَبْطِنَانٌ; in the third, أَبْطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.
- C

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

- I. (مَفَاعِلُ, تَفَاعُلُ, أَفْعَالُ) فَعَالِلُ. *Sing.*

1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox*; ثَعَالِبٌ *a frog*; صَفَادِعُ *a dirham*; دِرَاهِمٌ *a claw of a lion*; بَرَائِنُ *a locust*; جَنَادِبُ *a bridge*; قَنَاطِرُ *a fin of a fish*; زَعَانِفُ *gems*; جَوَاهِرُ *a stew*; كَوَاكِبُ *a streamlet, a column or table* (in a book), جَدَاوِلُ.
2. Quadriliterals (ة not included), formed from trilateral roots by prefixing ا, ت, or م; as اَصْبَغُ *a finger*, اَصَابِعُ [اَتَمَلَّةُ] *the end*.

Plur. Fract.

A

I. (مَفَاعِلُ, تَفَاعُلُ, أَفَاعِلُ) cont. Sing.

of a finger, [أَنَامِلُ] آدمُ Adam, أَوَادِمُ; أَفْعَى a ripper, أَفَاعٍ (for أَفَاعِي, compare § 304, no. XXIII., rem.); تَجْرِبَةٌ trial, experience, تَجَارِبُ; مَخَالِبُ a claw or talon, مَخَالِبُ; مَنَزِلَةٌ a halting-place, a station, مَنَازِلُ; مَحَلَّةٌ a place where one stops or dwells, a quarter of a town, مَحَالُّ; مَعِيشَةٌ means of subsistence, مَعَايِشُ; مَعْنَى meaning, مَعَانٍ (for مَعَانِي); مَرْثِيَةٌ B an elegy, مَرَاثٍ (for مَرَاثِي); [مُرَضِعُ suckling, مُرَاضِعُ].

REM. a. In the plur. fract. of the form مَفَاعِلُ from verba mediae rad. ي, the ي is not converted after the *elíf* production into *hémza* (هـ),—as happens, for instance, in form XVII. of the trilaterals (فَعَائِلُ), or in the nomen agentis (فَاعِلُ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, an open space for walking (from سَاحَ for سَيَحُ, مَسَايِحُ; C whereas مَسَائِحُ is the plural of مَسِيحَةٌ a curl (from مَسَحَ). In the same form from verba mediae rad. و, the و is usually retained, as مَقَافِيسُ a bourse, مَقَاوِيسُ; مَفَازَةٌ (from فَاَزَ for فَوَزَ) a desert, مَقَاوِزُ; مَلَامَةٌ a reproof, مَلَاوِمُ; مَغَاصُ (from غَاَصَ for غَوَصَ) a place for diving, مَغَاوِصُ; but in one or two instances into *hémza* (هـ), e.g. مُصِيبَةٌ (from صَابَ for صَوَّبَ) a misfortune, مَصَاوِبُ, and usually مَنَارَةٌ D a candlestick, a lighthouse, a minaret, مَنَاوِزُ, and usually مَنَائِرُ. The changing of the و into ي is vulgar, as مَغَايِرُ, مَنَائِرُ.

REM. b. Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلُ, as أَجْدَلُ; see § 309, b, γ], a plur. أَفَاعِلُ; e.g. أَذْمَرُ a shackle or fetter,

A *Plur. Fract.*I. (مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) cont. *Sing.*

الْأَكَابِرُ, الْأَكْبَرُ; أَرَاكُمُ, أَرَاكُمُ a mottled snake, أَرَاكُمُ; أَدَاهِمُ, grandees, nobles.

II. (فَوَاعِلُ, يَفَاعِلُ, مَفَاعِلُ, تَفَاعِلُ, أَفَاعِلُ) فَعَالِلُ.

Quinqueliteral substantives and adjectives (ة not included), of

- B which the penultimate letter is a litera productionis (ى, و, ا);
 as سُلْطَانُ a sultan, سَرَاحِينُ; سِرْحَانُ a wolf, شَيَاطِينُ; شَيْطَانُ a devil,
 نَوَّارٌ white flowers, تَبَابِينُ; ثَبَانٌ short drawers, سَلَاطِينُ; نَوَاوِيرُ,
 سَكَكِينُ a knife, سِكِّينُ; فُقَاقِيعُ a bubble, فُقَاعَةٌ; نَوَاوِيرُ,
 شَايِبُ a heavy shower of rain, شُوبُوبُ; قَنَادِيلُ a lump, قِنْدِيلُ;
 مَثْوُوكٌ [a measure, (كِرَاسِيُّ) for كِرَاسِيُّ]; كِرَاسِيُّ a chair, كُرْسِيٌّ;
 C (بَرَارِيُّ) for بَرَارِيُّ, بَرِّيَّةٌ a desert, مَكَاكِى and مَكَاكِك;
 تَارِيخٌ a chronicle, تَصَاوِيرُ a picture, تَصْوِيرٌ; تَمَائِلُ a statue, تِمْنَالُ
 (compare § 303, f, rem.); تَوَارِيخُ a key, مِفْتَاحُ;
 مَفَاتِيحُ poor, مَسَاكِينُ; مَشُوءٌ unlucky, inauspicious, مَسْكِينُ;
 مَلْعُونٌ accursed, مَيَّامِينُ; مَيِّمُونٌ lucky, auspicious, مَسَائِيرُ;
 إَعَاصِيرُ a dust-storm with whirlwinds, إِعْصَارٌ; مَلَاعِينُ
 a garland or crown, أَكَالِيلُ; أَرْجُوزَةٌ a poem in the metre
 rafd̥z, إِدْحِي (for أَدْحُو) or إِدْحِي, an ostrich's nest, أَرَاجِيرُ;
 D أَدْحِي (for أَدْحُو) or إِدْحِي, an ostrich's nest, أَدْحِي;
 أَمَانِيُّ a wish, أَمْنِيَّةٌ (for أَمْنُوَّةٌ); أَمَانِيَّةٌ a tent-rope, أَدْحِي

* [This may be lightened also to كِرَاسِ, as إِنْسِي a human being, has مَهْرِي, بَخَاتِ and بَخَاتِي, بُخْتِي, أَنَابِ and أَنَابِي, أَنَابِي a camel from Mahrah, مَهَارِي and مَهَارِ. The two latter words have also the irregular plurals مَهَارِي and بَخَاتِي.]

Plur. Fract.

Sing.

A

II. (فَوَاعِيلُ، يَفَاعِيلُ، مَفَاعِيلُ، تَفَاعِيلُ، أَفَاعِيلُ) فَعَالِلُ cont.

a sacred claim, أَوَاخِي; آرِيَّة a stall, [أَوَارِي, يَنْبُوع a spring, جَامُوس يَعَاسِيْبُ the queen-bee (rex apum), يَنْابِيعُ buffalo, بَاسُورُ hæmorrhoids, بَوَاسِرُ.

• REM. α. The plur. **فَعَالِيلُ** is sometimes found in cases

- where a quinqueliteral sing. form is either rare or does not exist; as **خَوَاتِيمُ** *signet-rings*, from **خَاتَمٌ** = **خَاتَمٌ** (pl. **خَوَاتِيمُ**); **قَنَاطِرُ قَنَاطِيرُ** (**دِرَاهِمُ** pl. **دِرَاهِمُ**) *dirhams*, from **دِرْهَمٌ** *دِرْهَمٌ* (pl. **دِرَاهِمُ**); **مُفَاطِرُ** *bridges*, from **قَنْطَرَةٌ** *مُفِطِرٌ* *one who breaks his fast*, **مُفَاطِرُ**; **مُطَافِلُ** *having a fawn with her*, **مَشَادِينُ** and **مَشَادِينُ** *having a young one with her*, **مَطَافِيلُ** and **مَطَافِيلُ** *clever, cunning*, **مَنَاجِيرُ**. Conversely, **فَعَالِلُ** is used, chiefly by poetical license, instead of **فَعَالِلُ**; as **مَقَاصِرُ** *مَقَاصِرُ* (pl. of **مَقْصُورَةٌ** *a space partitioned or railed off, a closet*; **أَعَاصِرُ** *أَعَاصِرُ* plur. of **إِعْصَارٌ** *a dust-storm*).

REM. b. دِينَارٌ *a dinār*, قِمْرَاطٌ *a carat*, دِيَوَانٌ *a register, an account-book, a collection of poems, a public office or bureau*, and إِيَوَانٌ *an arched or vaulted portico, vestibule or apartment*, make دَنَانِيرُ, قَرَارِيضُ, دَوَاوِينُ, and أَوَاوِينُ (as if from singular forms دِنَارٌ, قِمْرَاطٌ, دِيَوَانٌ, and إِيَوَانٌ). دِيَبَاجٌ, *brocade*, has دَبَابِيحُ and دَبَابِجُ (δημόσιον), *a dungeon, a bath*, and دِيَمَاسُ or دِيمَاسُ (δωμάσιον), *a bath*, and دِيَمَاسُ and دِيَمَاسُ; شَرَارُزُ or شَرَارُزُ, *curds*, and شَوَارِيزُ and شَوَارِيزُ, *a furnace*, أَتُونُ, أَتُونُ, and perhaps also أَتَانِينُ (as if from a form أَتُونُ); حُنَاقٌ (حُنَاقٌ) *quinsy*, has حَوَانِيْقُ and, in modern Arabic, حَنَّانِيْقُ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ.

Sing.

- Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as اُسْتَاذُ (Pers. اُستاد) *a master, a teacher*, اُسَاتِيذُ and اُسَاتِذَةٌ; تَلْمِيذُ (Heb. תַּלְמִיד, Syr. تَلْمِيزُ) *a disciple, a pupil*, تَلَامِيذُ and تَلَامِذَةٌ; فِيلَسُوفُ (φιλόσοφος) *a philosopher*, فِلَاسِفَةٌ; بِطَرِيْقُ *a Grecian general* (patricius, πατρικιος), بِطَارِيْقُ and بِطَارِقَةٌ; مِطْرَانُ *a metropolitan bishop* (μητροπολίτης), مِطَارِيْنُ and مِطَارِنَةٌ; تَرْجُمَانُ *an interpreter*, تَرَا and تَرَاجِمَةٌ.

- Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلَاَئِكُ *an angel*, مَلَاَئِكَةٌ; صَيَقْلُ *a polisher of swords*, صَيَاقِلُ and صَيَاقِلَةٌ; تَبَعُ *a king of el-Yemèn*, تَبَاعَةٌ; قَمَسُ *a nobleman* (comes, κομής), قَمَامَسَةٌ; بَطْرِكُ *a patriarch or archbishop* (πατριάρχης), بِطَارِيْكُ and بِطَارِكَةٌ; جَوْرِبُ *a stocking or sock* (Pers. گُورِبُ), جَوَارِبُ and جَوَارِبَةٌ; مَلْحِدُ *a heretic*, مَلَاَحِدَةٌ; قَيْصَرُ (Caesar, Kaïсар) *the Byzantine emperor*, قَيْصَارَةٌ; فِرْعَوْنُ (פֶּרְעֹאן) *Pharaoh*, فِرْعَائِنَةٌ; صَيْرِفُ and صَيْرِفِيٌّ *a money-changer*, صَيَارِفُ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor*, مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād*, بَغْدَادِيَّةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Masmūda*, مَصَامِيدَةٌ; مُهَلْبِيٌّ *a descendant of el-Muhallab*, مَهَالِبَةٌ.—From كِسْرَى (Pers. خسرو, Chosroes) *the king of*

C

D

- A أَنْعَامٌ *camels*, نَعَمٌ XIV. (أَوَانِي for) أَوَانٍ, آنية, أَنْبَا; أَمَاجِنُ; أَزَاهِيرُ, أَزْهَارٌ *a (yellow) flower*, زَهْرٌ; أَنْاعِمٌ; أَطْفَالٌ, أَطْفَارٌ, أَطْفَرٌ *a nail*; أَقَاوِيلُ, أَقْوَالُ; أَجَالِدٌ, أَجَالِدٌ V. جَمَلٌ *a he-camel*, neither young ones nor milk, أَجْلَادٌ; جَمَالٌ, جَمَائِلُ XVIII. XIX. مَصِيرٌ *an intestine*, مَصْرَانُ; حَشَاشِينُ, حِشَانُ, حُشٌّ *a garden (of palm trees)*, عَقَابٌ *an eagle*, عَقَابِيْنُ. Again, XV. أَفْعَالٌ forms a pluralis sanus أَفْعَالَتٌ; أَشْرِبَاتٌ, أَشْرِبَةٌ, شَرَابٌ *a drink*; أَدْخِنَاتٌ, أَدْخِنَةٌ, دُخَانٌ *smoke*; أَعْطِيَاتٌ, أَعْطِيَةٌ, عَطَاءٌ; أَهْنِيَاتٌ, أَهْنِيَةٌ, بِنَاءٌ *a building*. A pluralis sanus in أَتٌ may also be derived from V. فَعَالٌ VI. فُعُولٌ, III. فَعَالٌ, XVII. فَعَالٌ, and a few other forms; as جَمَلٌ *a he-camel*, كِلَابٌ, كَلْبٌ; رِجَالٌ, رَجُلٌ; جَمَالَاتٌ, جَمَالٌ; بُيُوتٌ, بُيُوتَاتٌ, بَيْتٌ *a house*; كِلَابَاتٌ, كِلَابٌ; جَزَرَاتٌ, جَزَرٌ, جَزُورٌ; طُرُقَاتٌ, طُرُقٌ; حَمَرَاتٌ, حَمْرٌ, حِمَارٌ *a he-ass*; حَدَائِدٌ, حَدَائِدٌ, حَدِيدَةٌ *an iron tool*; نَسَائِجٌ, نَسَائِجٌ, نَسِجَةٌ *anything woven or plaited*; دَارٌ, دَارٌ, دَوْرَاتٌ, دَوْرٌ; نَاقَةٌ, [صَوَاحِبَاتٌ, صَوَاحِبٌ, صَاحِبَةٌ]; دَوْرَاتٌ, دَوْرٌ *a she-camel*, pl. نِيَقَاتٌ, and أَيُنُقُ, أَيُنُقَاتٌ (with the dimin. أَيُنُقَاتٌ); etc. Sometimes there is even a treble formation; as أَفَارِيشٌ, أَفْرَاقٌ, فَرِيقٌ *a band, a party or sect*, فَرِيقَةٌ. Such secondary plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

REM. *d.* Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination **ة**; as **شَافِعِيّ** *a follower of ḥs-Sāfi* (الشَّافِعِيّ), **الشَّافِعِيَّة** *the sect of the Ṣāfi-ites*; **صُوفِيّ** *a Ṣūfi*, **الصُّوفِيَّة** *the sect of the Ṣūfis*; **الْمَوَوَّاتِيَّة**,

الزُّبَيْرَةُ, the partisans of Marwān, of Ibnu 'z-Zubèir. See § 268. A Sometimes ة is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَالٌ; as شَارِبَةٌ those who live on the bank and drink the water of (a certain stream); [and وَارِدَةٌ] (men) drawing water or (cattle) drinking; سَابِلَةٌ travellers; جَمَالَةٌ, بَغَالَةٌ, خَيْالَةٌ, حِمَارَةٌ, persons who own or keep camels, asses, horses, mules; سَيَّارَةٌ a company of persons journeying together, a caravan (Syn. هُمْلٌ); رَجَالَةٌ pedestrians; نَظَّارَةٌ spectators; نَهَابَةٌ plunderers]. B

REM. e. The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ a mother, أُمَّهَاتٌ (Syr. اُمَّاتٌ, اُمَّاتٌ), rarely أُمَّاتٌ فَمٌّ a mouth, أَفْوَاهٌ (from a sing. مَاهٌ or فَوَهٌ); مَاءٌ water, a spring, أَمْوَاهُ مِيَاهُ (from a sing. مَاهٌ); شِيَاهُ شَاءٌ a sheep or goat, أَشْيَاهُ أَشَاءٌ the anus, شِفَاهُ شَفَةٌ a lip, شَوِيٌّ شَوِيٌّ a woman, نِسْوَانٌ نِسْوَةٌ نِسَاءٌ (from the rad. أَنَسَ, whence Heb. נִשְׁוֹנָה, נִשְׁוָה, for נִשְׁוָה, נִשְׁוָה); مَنَاجِدٌ خُلْدٌ a mole, أَنْسَانٌ (from the rad. نَجَدَ). أَنْسَانٌ a human being (Heb. אֲנָשִׁין, for אֲנָשִׁין, אֲנָשִׁין), has usually نَاسٌ [especially with the article النَّاسُ], instead of the older and poetic أَنْاسٌ (Heb. אֲנָשִׁין, Aram. אֲנָשִׁין, اِنْعَا).

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several distinct individuals of a genus, the former a number of individuals viewed collectively, the idea of individuality being wholly suppressed. For example, عَبْدُونَ are slaves (servi), i.e. several individuals who are slaves, عِبِيدٌ slaves collectively (servitium or servitus); شُبَّانٌ young men, youth (juventus), = شَبَابٌ; مَشِيخَةٌ old men in general. The plurales fracti are consequently, strictly speaking, singulæ with a collective signification, and often approach in their nature to abstract nouns. Hence, too, they are all of the feminine gender, and can be used as masc. only by a constructio ad sensum.

- A REM. We must distinguish from the *plurales fracti* those nouns which are called *أَسْمَاءُ الْجِنْسِ* (*generic nouns*), as *نَحْلٌ* *bees*, on which see § 246 and § 292, a. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as *رَهْطٌ*, *people* or *tribe*, *عَسْكَرٌ* *an army*; [*إِبِلٌ*] *camels*, *غَنَمٌ* *sheep*]. These are called *أَسْمَاءُ الْجَمْعِ* or *أَشْبَاهُ الْجَمْعِ* (*like the plural*), and differ from the *أَسْمَاءُ الْجِنْسِ* in not admitting of the formation of *nomina unitatis* (§ 246).
- B

307. The *pluralis sanus* and the *plurales fracti* of the forms XII. *فُعْلَةٌ*, XIII. *أُفْعُلٌ*, XIV. *أَفْعَالٌ*, and XV. *أَفْعِلَةٌ*, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called *جُمُوعٌ قَلَّةٌ*, *plurals of paucity*, whilst the rest are named *جُمُوعٌ كَثْرَةٌ*, *plurals of abundance*. This observation applies,

- C of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

I. The Declension of Undefined Nouns.

308. (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. ۰ (Nom.), ۰ (Gen.), and ۰ (Acc., see § 8, rem. a). Diptotes are those which have only *two* terminations; viz. ۰ (Nom.) and ۰ (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are
- D

* A noun may be *مُعْرَبٌ*, *declinable*, or *مَبْنِيٌّ*, *indeclinable*. A declinable noun may be *مُنْصَرِفٌ*, *declined with tənwin*, or *غَيْرُ مُنْصَرِفٍ*, *declined without tənwin*. The term *مُتَمَكِّنٌ فِي الْإِسْبَةِ*, *established in, or possessed of, the nominal character or nature*, or simply *مُتَمَكِّنٌ*, is synonymous with *مُعْرَبٌ*, and *غَيْرُ مُتَمَكِّنٍ* with *مَبْنِيٌّ*; whilst

common to both genders; viz. **نَـ** (Nom.) and **يَـ** (Gen., Acc.)*.— A
(3) The *pluralis suus* has likewise only two case-endings for each

مُتَمَكِّنٌ أَمَكْنُ, possessed of (the nominal character) to the fullest extent, is equivalent to **مُنْصَرِفٌ**, and **مُتَمَكِّنٌ غَيْرُ أَمَكْنٍ** to **غَيْرُ مُنْصَرِفٍ**.— The vowel u of the nominative is called **الرَّفْعُ**, the raising (of the voice), and is **عَلَمُ الْفَاعِلِيَّةِ**, the sign of agency; the vowel i is termed **الْخَفْضُ** the depression (of the voice), or **الْجَرُّ**, the being drawn along or attracted B (by a governing word, **الْجَارُ**), and is **عَلَمُ الْإِضَافَةِ**, the sign of annexation; the vowel a is designated **الْتَّصُّبُ**, the uplifting or elevation (of the voice), and is **عَلَمُ الْمَفْعُولِيَّةِ**, the sign of objectivity.—The tənwin may be (a) **التَّنْوِينُ الدَّالُّ عَلَى الْمَكَانَةِ**, the nunation which shows that a noun is fully declinable, also called **تَنْوِينُ التَّمَكِينِ**, and found in the singular and the pluralis fractus, as **رَجُلٌ**, **رِجَالٌ**; (b) **تَنْوِينُ الْمَقَابَلَةِ**, the nunation of correspondence, found in the plural feminine, as **مُسْلِمَاتٌ**, because it corresponds to the **ن** of **مُسْلِمِينَ**; (c) **تَنْوِينُ التَّنْكِيرِ**, the C nunation which distinguishes, in the case of an indeclinable noun, between the definite, **الْمَعْرِفَةُ**, and the indefinite, **النَّكْرَةُ**, as **مَرَرْتُ بِسَيْبَوَيْهِ**, **وَسَيْبَوَيْهِ آخَرٌ**, I passed by Sibawèih and another (man called) Sibawèih; and (d) **تَنْوِينُ الْعَوْضِ**, the nunation of compensation. This last may be of three kinds: (a) of compensation for the omission of an entire proposition, as in **وَأَنْتُمْ حِينَدُ تَنْظُرُونَ** and ye are then looking on, where **حِينَدُ** stands for **إِذْ بَلَغَتِ الرُّوحُ الْخَلْقُومَ**, at the time when the spirit has reached the throat; (β) of compensation for a governed D word, as when the genitive is omitted after **كُلٌّ** or **بَعْضٌ**, as **كُلٌّ قَائِمٌ** for **كُلُّهُمْ قَائِمٌ** or **كُلٌّ إِنْسَانٍ قَائِمٌ**; (γ) of compensation for a letter, as in **جَوَارٍ**, plural of **جَارِيَةٌ**, for **جَوَارِي** in the nominative or **جَوَارِي** in the genitive.

* The form **يَـ** is used dialectically, as in the hemistich **عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ**, at eve it (a bird) rose on two nimble (wings).

A gender; viz. for the *masculine*, **وَنَ** (Nom.) and **يَنَ** (Gen., Acc.)*; for the *feminine*, **اَتَ** (Nom.) and **اَتَ** (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, a).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Sing.</i>		<i>Sing.</i>	
N.	زَيْدٌ <i>Zèid.</i>	رَجُلٌ <i>a man.</i>	هِنْدٌ <i>Hind.</i>	جَنَّةٌ <i>a garden.</i>
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
<i>Dual.</i>		<i>Dual.</i>		
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form **اَنَ** is doubtful, despite the verse **أَعْرِفُ مِنْهَا أَلْجِيدَ وَالْعَيْنَانَا وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا**, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which **اَلْعَيْنَانِ** and **ظَبْيَانِ** (written in rhyme **نَا**) are used instead of **اَلْعَيْنَيْنِ** and **ظَبْيَيْنِ**.

* The form **يَنَ** is said by some to be dialectical, whilst others consider it due only to poetic license (**ضُرُورَةُ الشَّعْرِ**); e.g. **وَأَنْكَرْنَا** and **وَمَا ذَا تَبْتَغِي**, and *we ignore the riffraff of other (tribes)*; **وَالشُّعْرَاءُ مِنِّي وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ**, and *what is it pray that the poets want of me, since I have already passed the limit of forty (years)*! where **أَخْرَيْنَ** and **الْأَرْبَعِينَ** are used instead of **أَخْرَيْنَ** and **الْأَرْبَعِينَ**.

TRIPTOTE OR FIRST DECLENSION.

A

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	<i>Plur. sanus.</i>		<i>Plur. sanus.</i>	
N.	زَيْدُونَ	• . . .	هِنْدَاتُ	جَنَّاتُ
G. Ac.	زَيْدِينَ	. . .	هِنْدَاتٍ	جَنَّاتٍ

	<i>Plur. fract.</i>		<i>Plur. fract.</i>	
N.	زُيُودُ	رِجَالُ	هُنُودُ	جِنَانُ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.		Fem.
	<i>Sing.</i>		
N.	جَالِسُ	sitting.	نَائِحَةٌ mourning.
G.	جَالِسٍ		نَائِحَةٍ
Ac.	جَالِسًا		نَائِحَةً

C

Dual.

N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ

Plur. sanus.

N.	جَالِسُونَ	نَائِحَاتُ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ

D

Plur. fract.

N.	جُلَّاسُ	نُوحُ
G.	جُلَّاسٍ	نُوحٍ
Ac.	جُلَّاسًا	نُوحًا

A

DIPTOTE OR SECOND DECLENSION.

Substantives.

Masc.

Fem.

Sing.

N.	عُثْمَانُ 'Othmān.	زَيْنَبُ Z̄in̄ab.
G. Ac.	عُثْمَانٍ	زَيْنَبٍ

Dual.

B

N.	عُثْمَانَانِ	زَيْنَبَانِ
G. Ac.	عُثْمَانَيْنِ	زَيْنَبَيْنِ

Plur. sanus.

N.	عُثْمَانُونَ	زَيْنَبَاتُ
G. Ac.	عُثْمَانِينَ	زَيْنَبَاتٍ

Plur. fract.

(of دِرْهَمٌ a dirham) (of جَارِيَةٌ a young woman)

C

N.	دَرَاهِمُ	N. G.	جَوَارٍ *
G. Ac.	دَرَاهِمٍ	A.	جَوَارِي

Adjectives.

Masc.

Fem.

Sing.

N.	أَسْوَدٌ black.	أَفْضَلُ more excellent.	سَوْدَاءُ black.
G. Ac.	أَسْوَدٍ	أَفْضَلٍ	سَوْدَاءٍ

Dual.

D

N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ

Plur. sanus.

N.	...	أَفْضَلُونَ	...
G. Ac.	...	أَفْضَلِينَ	...

* جَوَارٍ stands in the Nom. for جَوَارِي in the Gen. for جَوَارِي (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION.

A

Adjectives.

Māsc.

Fem.

Plur. fract.

(of **فَقِيرٌ** *poor*)

(of **نَائِحَةٌ** *mourning*)

N. **فُقَرَاءٌ** . . .

نَوَائِحٌ

G. Ac. **فُقَرَاءَ** . . .

نَوَائِحَ

• REM. a. There are two words in Arabic, in which the final B flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. **أَمْرٌ**, *a man*, and **ابْنٌ**, *a son*, for **أَمْرًا** and **ابنًا**, which are also used (see § 19, d).

Sing. Nom. **أَبْنٌ**, **أَمْرٌ** or **أَمْرٌ**

Gen. **أَبْنٍ**, **أَمْرٍ** or **أَمْرِي**

Acc. **أَبْنًا**, **أَمْرًا** or **أَمْرًا**

[According to ʿEn-Naḍr ibn Šomēil, as quoted by Zamakhšarī, *Faḵḵ* U i. 524, **فَمٌّ** *the mouth* is also doubly declined, **فَمٌّ**, **فَمٍ**, **فَمًا**, as **هَذَا فَمٌّ** and **أَخْرَجَ لِسَانَهُ مِنْ فِيهِ**, *RAĪT FAMA* and *Comp. Lane and Fleischer, Kl. Schr. i. 180. D. G.]*

REM. b. For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 *seqq.*

309. The following nouns are diptote.

D

a. Several forms of the pluralis fractus; viz.

(α) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kësra, that is to say, the forms **فَوَاعِلُ** (XVI.), **فَعَائِلُ** (XVII.), **فَعَالِلُ** etc., and **فَعَالِيلُ** etc. (I. and II. of nouns which have more than three radical letters); as **بَوَاعِثُ** *causes*, **عَجَائِبُ** *wonders*, **قَنَاطِرُ** *bridges*, **سَلَاطِينُ** *sultans*.

(β) Plurales fracti which end in hêmza preceded by êlif mêmḍūda

A (أَآ), viz. فُعَلَاءُ (XX.) and أَفْعَلَاءُ (XXI.); as حُكَمَاءُ *wise men*, أَوْلِيَاءُ *friends* (compare *b*, *a* and *c*, *β*).

(γ) Plurales fracti which end in ـَى and ـَى, viz. فَعَالٍ (XXIII.), فَعَالَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرَحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, *β* and *c*, *β*).

(δ) أَوَّلُ, plur. fract. of أَوَّلُ, and of its fem. أُوْلَى, *first*; أُخْرُ, plur. fract. of آخِرُ, and of its fem. أُخْرَى, *other, another*; جَمْعُ, plur. fract. of جَمْعَاءُ, كَتَعَاءُ, بَصَعَاءُ, بَتَعَاءُ, fem. of كَتَعُ, etc., *all together*.

[(ε) أَشْيَاءُ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hêmza preceded by êlif mêmduḍa (أَآ); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§ 296).

C. Compare *a*, *β* and *c*, *β*.

REM. This rule does not apply to cases in which the hêmza is *radical*, as قُرَآءُ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in êlif makṣūra (ـَى); as ذِكْرَى *memory*, سُكْرَى *drunken* (§ 295, *a*). Compare *a*, *γ* and *c*, *β*.

REM. Excepting those in which the êlif makṣūra is *radical*; as هُدَى *guidance* (for هُدًى, § 213).

(γ) Adjectives of the form أَفْعَلُ (§§ 232, 16, and 234—5), of which the fem. is فُعْلَى and فُعَلَاءُ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَلُ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلُ *a hawk*, أَخْيَلُ *a green woodpecker*, أَرْتَبُ *a hare*, أَرْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلُ, أَخْيَلُ.

REM. a. Some good authorities give **أَرْمَلٌ** as the masculine of **أَرْمَلَةٌ**, which would be very irregular.

REM. b. Adjectives of the form **أَفْعَلٌ**, when used as substantives, retain the diptote inflection; e.g. **أَذْفَرٌ** a fetter (properly blackish, dun), **أَسْوَدٌ** a serpent (prop. black), **أَبْرَقٌ** stony land (prop. mottled), **أَبْطَحٌ** a wide, gravelly water-course, **أَجْرَعٌ** a tract of land without herbage.

(δ) Adjectives of the form **فَعْلَانٌ**, of which the fem. is **فَعْلَى** B (§ 295, a); as **سَكْرَانٌ**, f. **سَكْرَى**, *drunken*.—But those of which the fem. is **فَعْلَانَةٌ** (§ 295, rem. a) are triptote; as **نُدْمَانٌ**, f. **نُدْمَانَةٌ**, a *boom companion*.—Adjectives of the form **فَعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§ 295, rem. a); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, *naked*.

REM. a. Adjectives of the form **فَعْلَانٌ**, f. **فَعْلَانَةٌ**, are rare. The principal examples in the language are: **أَلْيَانٌ** having a large fat tail (of a sheep); **حَبْلَانٌ** angry; **دَخْنَانٌ** stiflingly hot; **سَخْنَانٌ** hot; **سَيْفَانٌ** tall and slender; **ضَحْيَانٌ** exposed to the sun, eating in the forenoon (الضْحَى); **صَوْحَانٌ** and **صَوْحَانٌ** dry, withered; **عَلَّانٌ** stupid, ignorant; **قَشْوَانٌ** thin, slender; **مَصَّانٌ** sucking (sheep or cows) out of greed, mean, vile; **مَوْتَانٌ** stupid, stolid; **نُدْمَانٌ** a boom companion; **نُصْرَانٌ** Christian. Some of these, however, have also the form **فَعْلَانٌ**, **فَعْلَانٌ**, or **فَعْلَانٌ**; as **أَلْيَانٌ** and **أَلْيَانٌ**; **سَخْنَانٌ**, **سَخْنَانٌ**, or **سَخْنَانٌ**; **صَوْحَانٌ**; **قَشْوَانٌ**. The word **صَوْحَانٌ** may perhaps be merely a mistake for **صَوْحَانٌ** or **صَوْحَانٌ**.

REM. b. **فُلَانٌ** so and so, such and such a one, makes irregularly D in the feminine **فُلَانَةٌ**, [because it takes the place of a proper name (c, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. **ثَمَانِيَةٌ ضِعْفُ أَرْبَعَةٍ** 8 is the double of 4; **أَكْثَرُ مِنْ خَمْسَةٍ بِوَاحِدٍ** 6 is more than 5 by one.

(ζ) Distributive numerals of the forms **فَعَالٌ** and **مَفْعَلٌ** (§ 333); as **ثَنَاءٌ** and **مُنْتَى**, two by two, **ثَلَاثٌ** and **مُثَلَّثٌ**, three by three.

- A (η) The grammatical paradigms formed from the root **فعل**, when used without the article as a sort of definite proper names. For example : **أَفْعَلٌ صِفَةٌ لَا يَنْصَرِفُ** (the form) *af'al*, (used) as an adjective, is declined without *tənwin* (e.g. **أَحْمَرٌ** red) ; **أَفْعَلٌ إِذَا كَانَ أَسْمًا نَكْرَةً** (the form) *af'al*, when it is an indefinite noun, is declined with *tənwin* (e.g. **أَفْكَلٌ** tremor, **أَجْدَلٌ** a hawk) ; **وَزْنٌ طَلْحَةٍ وَإِصْبَعٌ فَعْلَةٌ** the measure of *Talḥa* and *'iṣba'* is *fa'la* and *'if'al*. But if we
- B say **كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ**, every (word of the form) *'af'al*, which is an adjective, is declined without *tənwin*, we must employ the nunation, because **كُلُّ**, in the sense of *each, every*, requires an indefinite word after it in the genitive ; and so in other cases.

[(θ) The diminutives of all diptote nouns, as **أُسَيْدٌ**, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form **فَعَالٌ** (§ 333), as **كُلَيْثٌ, أَحْيَدٌ**.]

- C c. Many proper names ; viz.

(α) Foreign names of men, as **إِسْحَاقُ** *Isaac*, **إِبْرَاهِيمُ** *Abraham*, **دَاوُدُ** *David*, **يُوسُفُ** *Joseph* ; excepting such as consist of three letters, the second of which has *gèzma* or is a *litera productionis*, as **لُوطُ** *Lot*, **نُوحُ** *Noah*.

- (β) Proper names which end in *êlif maḳṣūra* (compare *a, γ* and *b, β*) and *êlif mêmūdūda* (compare *a, β* and *b, α*), whether Arabic or
- D foreign ; as **يَحْيَى** *John*, **عَادِيَا** or **عَادِيَا**, **زَكَرِيَّا** *Zachariah*, **يَعْلَى** *Ya'lā*, **لَيْلَى** *Lèilā*, **سُلْمَى** *Sulmā*.

(γ) Proper names in **أَن**, whether Arabic or foreign ; as **عَطَفَانُ** *Ġaṭafān* (a tribe), **عُثْمَانُ** *Othmān*, **حِطَّانُ** *Hittān*, **سُفْيَانُ** *Sufyān*, **سُلَيْمَانُ** *Solomon*, **عِمْرَانُ** *Imrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms **فَعَالٌ** and **فَعْلَانُ**, as **سِنَانٌ** and **رِضْوَانٌ**].

(δ) Proper names which resemble in form the verbal forms **فَعَّلَ** A and **فُعِلَ**, or any of the persons of the Imperfect; as **شَمَّرُ** *Šammur*, **شَمَّرُ** *Jerusalem*, **ضَرِبُ** *Dorib*, **أَحْمَدُ** *Aḥmèd*, **يَزِيدُ** *Yèzîd*, **يَشْكُرُ** *Yèškur*, **تَدْمُرُ** *Tadmur* (Palmyra), **تَغْلِبُ** *Taglib*, **يُبْنَى** *Yubnā*, **تُمَادِيرُ** *Tumādir*, **يُرَامِلُ** *Yurāmil*.

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. **عَقْرَبُ** *a scorpion*, B **عَقْرَبُ** *Akrab* (a man's name).

(ζ) Proper names which end in **ة**, whether masculine or feminine; as **مَكَّةُ** *Mekka*, **فَاطِمَةُ** *Fāṭima* (a woman), **دُعَاةُ** *Doḡa* (a woman), **طَلْحَةُ** *Talḡa*, **قَتَادَةُ** *Katāda* (men). [Fem. proper names in **ا** keep their *tènwin*, as **أَذْرِعَاتُ** gen. acc. **أَذْرِعَاتٍ**; **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ**. Dialectic forms are **عَرَفَاتُ** gen. acc. **عَرَفَاتٍ** and even **عَرَفَاتُ**.]

(η) Fem. proper names, which do not end in **ة**, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. **مِصْرُ** *Egypt*, **جُورُ** *Ġūr*, **صُورُ** *Tyre*, **زَيْنَبُ** *Zèinèb*, **سُعَادُ** *Su'ād*, **سَاطِرُ** *Sāṭar*, **سَقَرُ** *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has *ġèzma*, may be either diptote or triptote (though the former is preferred); as **هِنْدُ** or **هِنْدُ** *Hind*, **دَعْدُ** or **دَعْدُ** *Da'd*.

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form **فُعِلَ** (from **فَاعِلٌ**), as **عُمَرُ** *Omar*, **زُفَرُ** *Zufar*, **جُشَمُ** *Ġušem*, **زُحَلُ** *the planet Saturn*, **قُشَمُ** *the male hyæna*; and feminine names of the form **فُعَال** (from **فَاعِلَةٌ**), as **قَطَامُ** *Kaṭām*, **رَقَاشُ** *Raḡāš*, **حَذَامُ** *Haḏām*, **بَرَاخُ** *the sun*, **صَلَاخُ** *Šalāḡ* (a name of Mekka). These latter, however, have

- A more usually and correctly the form **فَعَالٍ**, and are wholly indeclinable; as **قَطَامٍ**, **رَقَاشٍ**, **حَذَامٍ**, **بَرَّاجٍ**, **صَلَّاحٍ**, **ظَفَّارٍ** *Zafār* (a city), **قَتَامٍ** *the female hyæna*, **حَلَّاقٍ** *death*, **صَرَامٍ** *war*, **أَزَامٍ** *a year of famine*.

REM. a. Words of the form **فَعَالٍ**, of which the last letter is *r*, as **جَعَارٍ** *the female hyæna*, **حَضَارٍ** *Ḥaḍār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs

- B who in other cases use the form **فَعَالٍ**.

REM. b. Besides being used as proper names, the forms **فَعُلٌ** and **فَعَالٍ** are often employed as vocatives, in terms of abuse; e.g. **يَا خُبَثُ** *O improbe!* f. **يَا خَبَاثُ**; **يَا فُسْقُ** *O scelest!* f. **يَا فَسَاقٍ**; **يَا لَكَعُ** *O vilis!* f. **يَا لَكَاعُ**.

- REM. c. In compound proper names of the class called **مُرَكَّبٌ** **مُرْجِيٌّ** (§ 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. **بَعْلَبَكُ**, **حَضْرَمَوْتُ**, **رَامَهْرَمَزُ**, gen. and acc. **حَضْرَمَوْتُ**, **بَعْلَبَكُ**, **رَامَهْرَمَزُ** *. Each word may, however, be declined separately, the second being in the genitive, and the first losing the *tênwîn* because it is defined by the second (see § 313, foll.); nom. **حَضْرَمَوْتُ**, **بَعْلَبَكُ**, **رَامَهْرَمَزُ**, gen. **حَضْرَمَوْتُ**, acc. **حَضْرَمَوْتُ**, etc. The proper name **مَعْدِي كَرِبُ** admits of three forms, for we may say **مَعْدِي كَرِبُ** (like **حَضْرَمَوْتُ**); or **مَعْدِي كَرِبُ**, gen. and acc. **مَعْدِي كَرِبُ** (like **حَضْرَمَوْتُ**); or **مَعْدِي كَرِبُ** in all three cases (like **رَامَهْرَمَزُ**).—Proper names of men ending in **وَيْهٍ** are wholly indeclinable; as **بُوَيْهٍ**, **عَمْرُوَيْهٍ**, **نِفْطُوَيْهٍ**, **سَيْبُوَيْهٍ**.

* [The kunya is sometimes considered as a single compound noun.

A letter of the Prophet begins **مِنْ مُحَمَّدٍ إِلَى الْمُهَاجِرِ بْنِ أَبِي أُمَيَّةَ** (*Faḥḥ* i. 5), some Kor'ān readers read in *Sūr. cxi.*, **ثَبَّتْ يَدَا أَبِي لَهَبٍ**, and well known are **مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ** and **عَلِيٌّ بْنُ أَبِي طَالِبٍ** Compāre Belāḍorī 60, last l. and Baidāwī ii. 421, l. 10. D. G.]

REM. d. Proper names, when used indefinitely [as is always A the case when they are employed in the dual or plural], are naturally declined with *tênwîn*; as *رَبِّ إِبْرَاهِيمَ لَقِيتُهُ* many an Abraham have I met; *فَكُلُّ دَوْرٍ مَخْصُوصٌ بِآدَمَ وَحَوَّاءَ* and each period has its peculiar Adam and Eve; and so *رَبِّ عِمْرَانَ وَأَحْمَدَ*. There is, however, a doubt as to the admissibility of the *sarf* in the form *أَفْعَل*.

• REM. e. The *أَسْبَابُ الْإِمْتِنَاعِ مِنَ الصَّرْفِ*, or reasons why a noun B is debarred from taking the *tênwîn*, are usually reckoned by the grammarians to be nine in number; viz. *الْعِلْمِيَّةُ* its being a proper name; *الْوَصْفِيَّةُ* its being an adjective; *الْعُجْبَةُ* its being a foreign word; *الْمُرَكَّبُ الْمَرْجُئُ* its being a compound of the class *الْمُرَكَّبُ*; *التَّائِيثُ* its being necessarily feminine by form or meaning; *الْأَلْفُ وَالْثَوْنُ الْمَضَارِعَتَانِ لِلْإِلْفِي التَّائِيثِ* its ending in the termination *ـَان*, which resembles the feminine termination *ـَات*; C *كَوْنُهُ جَمْعًا لَيْسَ عَلَى زَيْتِهِ وَاحِدٌ* its being a plural of a form which does not occur in the language as a singular (e.g. *مَسَاجِدُ* mosques, *مَصَابِيحُ* lamps, for there is no singular noun of the form *مَفَاعِل* or *مَفَاعِيل*); *الْعُدُولُ عَنْ صِغَةٍ إِلَى أُخْرَى* (مَفَاعِيل) its being turned from one form into another (as *عُمَرُ*, which is *مَعْدُولُ*, or transformed, from *عَامِرُ*, or *قَطَامِرُ*, which is *مَعْدُولَةٌ* from *قَاطِمَةٌ*); and *وَزْنُ الْفِعْلِ* its resembling in form a part of the verb. Any two or more of these causes in D combination prevent a noun from being declined with *tênwîn*: e.g. *حَسَّانُ* + the termination *ـَان*, as *عُثْمَانُ*. Hence we say *حَسَّانُ* *Hassân*, if we derive this name from the radical *حَسَّ*; but if we derive it from *حَسَنَ*, it is triptote, *حَسَّانُ*. (2) *الْعِلْمِيَّةُ* + *الْمُرَكَّبُ*, as *بَعْبَكُ*. (3) *التَّائِيثُ* + *الْعِلْمِيَّةُ*, viz. (a) *لَفْظًا وَمَعْنَى* in form and meaning, as *قَاطِمَةٌ*; (β) *لَفْظًا لَا مَعْنَى* in meaning but not in form,

- A as زَيْتَبٌ ; (γ) لَفْظًا لَا مَعْنَى in form but not in meaning, as طَلْحَةُ (which, though feminine in form, yet is the name of a man). Except feminine proper names of the form فُعْلٌ, in c, η. (4) الْعَلَمِيَّةُ + الْعَدْلُ, as عُمَرُ. (5) الْعَلَمِيَّةُ + وَزْنُ الْفِعْلِ, as يَزِيدُ. (6) الْعَلَمِيَّةُ + أَلْعَجْمَةُ, as بُطْرُسُ *Petrus*. Except the case of نُوحٌ and similar names in c, a. (7) الْأَوْصِيَّةُ + الْأَعْدُلُ, as أَخْرُ, which is مَعْدُولٌ from جَمْعَاوَاتٌ. (8) الْأَوْصِيَّةُ + جَمْعُ, which is مَعْدُولٌ from أَخْرُونَ. (9) الْأَوْصِيَّةُ + وَزْنُ الْفِعْلِ, in adjectives of the form فُعْلَانٌ, fem. فُعْلَى. (9) الْأَوْصِيَّةُ + وَزْنُ الْفِعْلِ, in adjectives of the form فُعْلٌ.
- B the termination اَن, in adjectives of the form فُعْلَانٌ, fem. فُعْلَى. (9) الْأَوْصِيَّةُ + وَزْنُ الْفِعْلِ, in adjectives of the form فُعْلٌ.

310. Nouns ending in اَى or اُ, for اَى or اُو (§§ 213 and 245), which follow the first declension, and those in اَى and اُ, for اَى, which follow the second (§ 309, α, γ; b, β; c, β), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِيٌّ), not expressed (لَفْظِيٌّ) or external (ظَاهِرٌ).

- C E.g. عَصَا for عَصَوٌ, عَصَوٍ, and عَصَوًا ; رَحَى for رَحَى, رَحَى, and رَحِيًا ; بُشْرَى for بُشْرَى and بُشْرَى.

311. Nouns ending in اِ, for اَى or اُو (§ 167, b, β, and the Paradigms of the Verb, Tab. XVIII.) and اَى or اَى (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. اِيًا (according to § 166, a). E.g. غَارِبٌ for غَارِبٌ, acc. غَارِبِيًا ; مُرْمِيٌ for مُرْمِيٌ, acc. مُرْمِيًا ; مُغَزِيٌ for مُغَزِيٌ, acc. مُغَزِيًا ; تَغَزِيٌ for تَغَزِيٌ, acc. تَغَزِيًا ; شَجِيٌ for شَجِيٌ, acc. شَجِيًا ; عَمِيٌ for عَمِيٌ, acc. عَمِيًا.

- D مُرْمِيٌ for مُرْمِيٌ, acc. مُرْمِيًا ; مُغَزِيٌ for مُغَزِيٌ, acc. مُغَزِيًا ; تَغَزِيٌ for تَغَزِيٌ, acc. تَغَزِيًا ; شَجِيٌ for شَجِيٌ, acc. شَجِيًا ; عَمِيٌ for عَمِيٌ, acc. عَمِيًا.

312. All plurals of the second declension, which ought regularly to end in اَى, for اَى, follow in the nom. the first declension instead

of the second, and substitute ـَ (for ـِ). They moreover retain, A according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِ . E.g. جَارِيَةٌ , plur. nom. and gen. جَوَارِي , for جَوَارِيَّ (instead of جَوَارِيْ), acc. جَوَارِي ; مَعْنَى , plur. nom. and gen. مَعَانٍ , for مَعَانِيَّ (instead of مَعَانِيْ), acc. مَعَانِي ; صَحْرَاءُ , plur. nom. and gen. صَحَارٍ , for صَحَارِيَّ (instead of صَحَارِيْ), acc. صَحَارِي .

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article أَلْ ; 2. (a) by adding a noun in the genitive, or (b) by adding a pronominal suffix.

[REM. Only proper names and words used as proper names are in themselves definite (§ 309, b, η, vol. ii. § 78); if, therefore, they are not originally appellatives (as أَلْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in $\text{رَبِّ إِبْرَاهِيمَ}$, § 309, c, rem. d), $\text{أَلزَّيْدُ أَلأَوَّلُ}$ *the first Zëid*.—A defined noun is called مُعَرَّفٌ or مَعْرِفَةٌ (تَعْرِيفٌ means *defining*), an undefined noun نَكِرَةٌ or مُنْكَرٌ (تَنْكِيرٌ means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following cases arise.

(a) If it belongs to the first declension, it loses the *tènwin*.

Nom.	الرَّجُلُ	أَلْحَسَنُ	أَلْمَدِينَةُ	أَلْمُحْصَنَةُ	أَلرِّجَالُ
	<i>the man.</i>	<i>El-Hasan.</i>	<i>the city.</i>	<i>the chaste (woman).</i>	<i>the men.</i>
Gen.	الرَّجُلِ	أَلْحَسَنِ	أَلْمَدِينَةِ	أَلْمُحْصَنَةِ	أَلرِّجَالِ
Acc.	الرَّجُلَ	أَلْحَسَنَ	أَلْمَدِينَةَ	أَلْمُحْصَنَةَ	أَلرِّجَالَ

REM. The final *l* of the acc. disappears along with the *tènwin*.

- REM. a. The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law*, and less frequently هَنٌ *a thing*, after rejecting the tènwin, lengthen the preceding vowel.

Nom. أَبُو, أَخُو, حَمُو; for أَبٌ, etc.

Gen. أَبِي, أَخِي, حَمِي; for أَبٍ, etc.

Acc. أَبَا, أَخَا, حَمَا; for أَبٍ, etc.*

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following substantive in the genitive, has in the B gen. ذِي, in the acc. ذَا; whilst فَمٌ, *the mouth* (Aram. פֶּה), which is used instead of فَوْه or فَوَه, makes either:

Nom. فَمٌ, Gen. فَمٍ, Acc. فَمٌ;
or: فُو, فِي, فَآ†.

REM. b. Proper names of the first declension lose their tènwin, when followed by the word ابْنٌ in a genealogical series; as مُحَمَّدٌ

* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 seq.—In Arabic the short vowels are used dialectically, as in the verse أَبَاهُ اقْتَدَى عَدِي فِي الْكُفْرِ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ *Adi has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong*; where we find أَبَاهُ and أَبَهُ for أَبِيهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبَا being, according to some lexicographers a dial. var. of أَبٌ. *Comp.* vol. ii. § 39, a, rem. a], as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا *verily their (the family's) father and their father's father have reached in glory their utmost limit*; where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case الْإِشْبَاعُ) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. *Comp.* Nöldeke in *Zeitschr. D. M. G.* xlix. 321.]

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. הָהֵן, constr. הֵן, with suffix הֵנָּה.

- A **بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ**, *Muhammad, the son of Ga'far, the son of Hālid, the son of Muhammad.* On the elision of the **ل** in **ابْنُ**, see § 21, *b*.

REM. *c*. Instead of **بِنْتُ**, a daughter, we may use, when a genitive follows, the form **ابْنَةُ**. [The latter was formerly preferred, except at the beginning of a sentence. The form **ابنت** occurs in the Kor'an (Sūr. lxvi. 12) and often in old Mss.]

(*b*) The dual loses the termination **ن**.

- B Nom. **جَاءَ عَبْدَا السُّلْطَانِ** *the two slaves of the sultan came*; **لَنَا مَسْجِدَا** *to us belong the two holy temples of God.*

Gen. **رَوَى عَنْ أَبِي بَكْرٍ آئِنِ طَلْحَةَ وَآئِنِ قُصُومٍ** *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bəkr, (viz. 'Abū Bəkr) 'ibn Ṭalḥa and ('Abū Bəkr) 'ibn Qussūm (see § 299, rem. *h*).*

Acc. **رَأَيْتُ جَارِيَتِي أُمَيَّ** *I saw the two female slaves of my father.*

- C REM. If an *ḥlif* conjunctionis follows the oblique cases of the dual, the final **ي** takes a *kèsra* instead of a *gèzma*; as **مَرَرْتُ بِجَارِيَتَيِ الْمَلِكِ** *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*): **الْمَنْسِمَانِ ظُفْرَا خُفَيِ الْبَعِيرِ** *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination **ن**.

- D Nom. **جَاءَ بَنُو الْمَلِكِ** *the sons of the king came*; **مُجَرِّدُو أَسْيَافِهِمْ** *drawing their swords.*

Gen. **عِبْرَةٌ لِأُولَى الْأَلْبَابِ** *an example, or warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. **رَأَيْتُ بَنَى الْمَلِكِ** *I saw the king's sons*; **كُنَّا مُوقِدِي النَّارِ** *we were kindling the fire.*

REM. If the plur. ends in **وَنَ**, acc. **يَنَ** (for **يُونَ**), A these terminations become, before a following gen., **وَيَ**; and if the genit. begins with an *êlif conjunct.*, the final **و** takes *damma*, and the final **يَ** *kèsra*, instead of the *gèzma*; as **مُصْطَفَوُ اللَّهِ**, **مُصْطَفَى اللَّهِ** (§ 20, c).—Regarding the *l otiosum* which is often, though incorrectly, added to the nominal term. **و** and **وُ**, see § 7, rem. a.

316. If a pronominal suffix is added to an undefined noun, the following changes take place.

(a) Triptotes and the plur. *sanus fem.* lose the *tènwin*, the dual and plur. *sanus masc.* the terminations **نِ** and **نَ**; as **كِتَابُ** *a book*, **كِتَابُهُ** *his book*; **ظُلُمَاتُ** *darkness*, **ظُلُمَاتُهَا** *its darkness*; **كِتَابَانِ** *two books*, **كِتَابَاكَ** *thy two books*; **بَنُونَ** *sons*, **بَنُوكَ** *thy sons*; **لِبَائِعِيهِ** *to its purchasers*.

(b) Before the pronominal suffix of the 1st p. sing. **يَ** (see C § 185, rem. a, and § 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus fem.* are elided; as **كِتَابِي** *my book*, from **كِتَابُ**; **كِلَابِي** *my dogs*, from **كِلَابُ**, plur. *fract.* of **كَلْبُ**; **تَوَابِعِي** *my followers*, from **تَوَابِعُ**, plur. *fract.* of **تَابِعُ**; **جَنَاتِي** *my gardens*, from **جَنَاتُ**, plur. *sanus* of **جَنَّةُ**.

(c) If the noun ends in **ة**, this letter is changed into (or rather, resumes its original form of) **ت**; as **نِعْمَتِي** *a favour or benefit*, **نِعْمَةٌ**. D

(d) If the noun ends in *êlif mobile* or *hènza*, this letter passes before the suffixes into **وُ**, when it has *damma* (Nom.), and into **يَ**, when it has *kèsra* (Gen.); as **نِسَاؤُهُ** *his women*, nom. with suffix **نِسَاءُ** *women*, gen. **نِسَائِهِ**. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. **نِسَاءَهُ**.

REM. Of the words mentioned in § 315, rem. a, **أَبُ**, **أُغُ** and

- A **حَمَ**, take the suffixes thus: nom. **أَبُوهُ**, **أَبُوكَ**; gen. **أَبِيهِ**, **أَبِيكَ**; acc. **أَبَاهُ**, **أَبَاكَ**; but **أَبِي**, **أَخِي**, **حَمِي**, in all the three cases.—**هَنْ** makes **هَنُوكَ** or **هَنِكَ**; **هَنَاكَ** or **هَنَكَ**.—**فَمَ** has regularly **فَمِي**, **فَمِيكَ**; but more usually, nom. **فُوهُ**, **فُوكَ**; gen. **فِيهِ**, **فِيكَ**; acc. **فَاهُ**, **فَاكَ**; and **فِي**, *my mouth*, in all the three cases.—**دُو** is not used with suffixes.—On some dialectical varieties of **أَبُ** see § 315, rem. *a*, note *.
- B

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the

- C 1st p. sing., which is **يَـ**, and not **يِـ**.

REM. *a*. The suffix of the 1st p. sing. **ـيَـ**, when **يَـ** attached to a word ending in *ḥlif maḵṣūra* (**ـيَـ**), in the long vowels **ـوِـ**, **ـوِـ**, or in the diphthongs **ـوِـ** and **ـوِـ**, becomes **ـيَـ**, the *kèra* of the original form **ـيَـ** (see § 185, rem. *d*) being simply elided. Further, when the word ends in **ـيَـ** or **ـوِـ**, the final **يَـ** unites with the **يَـ** of the suffix into **ـيَـ**; and when it ends in **ـوِـ** or **ـوِـ**, the **وِـ** is changed into **يَـ**, and likewise forms **ـيَـ**. E.g. **هُوَآيَ** *my love*, for **هُوَآيَ**, from **هُوَيَ**; **خَطَايَايَ** *my sins*, for **خَطَايَايَ**, plur. fract. of **خَطِيَّةَ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَانِ**, nom. dual of **غُلَامَ**; **قَاضِيَّ** *my judge*, for **قَاضِيَّ** (**قَاضِيَّيَ**), from **قَاضٍ**; **مُسْلِمِيَّ** *my Muslims*, for **مُسْلِمُوَيَ** (**مُسْلِمُوَيَ**) or **مُسْلِمِيَّ** (**مُسْلِمِيَّيَ**), from **مُسْلِمُونَ**, plur. sanus of **مُسْلِمٌ**; **غُلَامِيَّيَ** *my two slaves*, for **غُلَامِيَّيَ** (**غُلَامِيَّيَ**), genit. dual of **غُلَامٌ**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَايَ** (**مُصْطَفَايَ**) or **مُصْطَفَايَ**.

(مُصْطَفَيْي), from مُصْطَفَيْن, مُصْطَفَوْنَ, plur. sanus of مُصْطَفَى.—A From words like هَوَى, قَفَا, the form قَفَى, هَوَى is used dialectically instead of هَوَاى, قَفَاى.—On أَب, أَح, حَم, and فَو, see § 316, rem.—[بُنَى a little son has both بُنَى and بُنَى.]

REM. b. Just as the verbal suffix نِى is sometimes shortened into ن (§ 185, rem. c), so the nominal suffix ي occasionally becomes ى, particularly when the noun to which it is attached is in the vocative; as رَبِّ my Lord! يَا قَوْمِ O my people! [Comp. vol. ii. § 38, rem. b.]

B

REM. c. What has been said in § 185, rem. b, of the change of the damma in ه, هَمَا, هُنَّ, هُمْ, into kèsra after ى, ى, or ى, applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ of his book, جَارِيَّتَيْهِ his two female slaves, قَاتِلَيْهِ his murderers, كِتَابَيْهِمَا ([before wasl and] in verse كِتَابَيْهِمَا, [which is the older form] or كِتَابَيْهِمَا), etc.

[REM. d. If no ambiguity of meaning can arise, the dual before ا a suffix in the dual is not unfrequently replaced by the singular or the plural, as قُلُوبُهُمَا and قُلُوبُهُمَا the heart of them both.]

B. THE NUMERALS.

1. The Cardinal Numbers.

318. The cardinal numbers from one to ten are :

	Masc.	Fem.		Masc.	Fem.	
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ	D
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ	
2.	إِثْنَانِ	إِثْنَانِ	7.	سَبْعٌ	سَبْعَةٌ	
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ	
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ	
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشْرَةٌ	

A REM. *a.* For ثَلَاثَة, ثَلَاث, we may also write ثَلْث, ثَلْتَة, and for ثَمَانِيَة, ثَمْنِيَة (§ 6, rem. *a*).—سِتْ stands, according to the Arab lexicographers, for سِدْتْ (compare § 14, *c*), and that for سِدْسْ. The correctness of this view is proved [as they say] by the diminutive سُدْسِيَة, the fraction سُدْسْ, *a sixth*, and the ordinal adj. سَادِسْ, *sixth*.

B REM. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (ܐܝܬܝܢ), apparently identical with the Heb. עֶשְׂרִי in עֶשְׂרֵי עֶשֶׂר; but the fem. is *ihil* (אֶחָת) = אַחַת (for אַחְדָּת).—The Aram. ܦܪܝܢ, *f.* ܦܪܝܢ, is a contraction for ܦܪܝܢ, which may be either the equivalent of the Heb. שְׁנַיִם (ת) becoming ש, as in ܦܪܠܓܐ, *snow*, = ܦܪܠܓ, and ܢ exchanging with ܪ, as in ܪܦܚܐ, *to rise*, = ܪܦܚ); or, as others think, derived from the rad. ܦܪܚ, as it were the dual of ܐܝܬܝܢ *single, sole*. The daghesh in the Heb. fem. שְׁנַיִם (also pronounced אֶשְׁתַּיִם) indicates the loss of the *n* in שְׁנַיִם.—The Heb. שָׁשׁ, שֵׁשׁ, stand for שֶׁשׁ, שֶׁשֶׁשׁ (see rem. *a*, and compare the Æth. *sēdēstū* and *sēssu*, for *sēdsū*). The Jewish Aram. form שֵׁשׁ (שֵׁשׁ), שֵׁשֶׁשׁ, is identical with the Arabic; whilst in the Syriac ܦܪܚܐ or ܦܪܚܐ the original doubling has left its trace in the hard sound of the *t* (compare שֵׁשֶׁשׁ).

D 319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رَجَالٌ عَشْرَةٌ, or عَشْرَةُ رَجَالٍ, *ten men* (lit., *men, a decade, and a decade of men*); or نِسَاءٌ عَشْرٌ, or عَشْرُ نِسَاءٍ, *ten women*.

REM. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
adjectives, which follow the gender of their substantives.—That
• **أَرْبَعَةٌ**, **ثَلَاثَةٌ**, etc., are really *masc.*,—and consequently **ثَلَاثَةٌ**,
etc., *fem.*,—is evident from the construction of **عَشْرٌ**, in the sense of
ten days, either as a singular *masc.* or as a broken plur. (viz. the
implied **أَيَّامٌ**). We may say, for example, either **الْعَشْرُ الْأَوْسَطُ مِنْ**
الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ *the middle ten days of Ramaḍān*,
the last ten days of R., or **الْعَشْرُ الْأَوَّلُ**, etc. See
also § 322, rem. b.

B

REM. b. An undefined number from 3 to 10 is expressed by
بِضْعٍ ([or **بِضْعٌ**], literally, *a part or portion*); as **بِضْعُ رِجَالٍ** *some*
men, **بِضْعُ نِسَاءٍ** *some women*, **فِي بِضْعِ سِنِينَ** *in a few years*. The
use of **بِضْعَةٌ** belongs to post-classical times; as **بِضْعَةُ أَشْهُرٍ** *some*
months. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
exception of the duals **اِثْنَانِ**, and **اِثْنَانِ** or **ثَنَانٍ**. **ثَمَانٍ** stands for C
ثَمَانِي, and has in the genit. **ثَمَانٍ**, acc. **ثَمَانِيًّا** (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
They either follow the objects numbered, and are put in apposition
with them, as **ثَلَاثَةُ رِجَالٍ**, *of three men* (lit., *of men, a triad*); or they
precede them, in which case the numeral governs the other substantive
in the genitive of the plural, as **رِجَالٍ ثَلَاثَةٍ**, *three men* (lit., *a triad of* D
men), except in the single instance of **مِائَةٌ** *a hundred* (see § 325).

REM. a. **ثَمَانٍ** has, in the construct state, nom. and gen. **ثَمَانِي**,
acc. **ثَمَانِيًّا** (see § 320).

REM. b. If the numerals from 3 to 10 take the article, they of
course lose the *tānwīn* (§ 314, a).

REM. c. **اِثْنَانِ** and **اِثْنَانِ** are very rarely construed with the

- A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, *b*); as ثِنْتَا حَنْظَلٍ *two colocynths*, instead of اِثْنَانٍ حَنْظَلٍ. or simply حَنْظَلَتَانِ.

REM. *d.* بَضْعٌ and بَعْضَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

B	Masc.		Fem.	Masc.		Fem.
11.	عَشْرَ	أَحَدَ	عَشْرَةٌ	إِحْدَى	عَشْرَ	خَمْسَ
12.	عَشْرَ	اِثْنَا	عَشْرَةٌ	اِثْنَانِ	عَشْرَ	سِتَّ
			عَشْرَةٌ	ثِنْتَا	عَشْرَ	سَبْعَ
13.	عَشْرَ	ثَلَاثَةَ	عَشْرَةٌ	ثَلَاثَ	عَشْرَ	ثَمَانِي
14.	عَشْرَ	أَرْبَعَةَ	عَشْرَةٌ	أَرْبَعَ	عَشْرَ	تِسْعَ
						عَشْرَ

- C REM. *a.* Instead of عَشْرَةٌ some of the Arabs pronounce عَشْرَ, and the form عَشْرَ is said to occur.—For ثَمَانِي عَشْرَةَ we also find ثَمَانِي عَشْرَ, [and incorrectly] ثَمَانِ عَشْرَةَ, and ثَمَانِ عَشْرَ. [In manuscripts we often find ثَمَانِ عَشْرَةَ, which may be either of the two preceding forms, or the vulgar ثَمَانِ عَشْرَةَ.]

- REM. *b.* The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has here the form عَشْرَ with masculine nouns, and عَشْرَةٌ with feminine. The same holds with regard to the undefined number, which is in this case masc. بَضْعَ عَشْرَ, fem. بَعْضَةٌ عَشْرَةٌ, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

- REM. *c.* These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَا عَشْرَ and اِثْنَانِ (ثِنْتَا), اِثْنَتَيْنِ (ثِنْتَيْنِ) and اِثْنَيْنِ عَشْرَ, which have in the oblique cases اِثْنَتَيْنِ عَشْرَةً and اِثْنَيْنِ عَشْرَةً.

REM. d. The contraction of these compound numerals into *one* A word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدُ عَشَرَ. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِتْنَأَشْ, إِحْدَأَشْ, تِلْأَتَأَشْ, سَبْعَتَأَشْ, سِتَتَأَشْ, خَمْسَتَأَشْ, أَرْبَعَتَأَشْ.

323. The cardinal numbers from 20 to 90 are :—

B

20. عِشْرُونَ	50. خَمْسُونَ	80. ثَمَانُونَ
30. ثَلَاثُونَ	60. سِتُّونَ	90. تِسْعُونَ
40. أَرْبَعُونَ	70. سَبْعُونَ	

REM. a. ثَلَاثُونَ and ثَمَانُونَ may also be written ثَلْثُونَ, ثَمْنُونَ.

REM. b. The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., عُونَ in the U nom., and عَيْنَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. عُو, in the genit. and acc. عِي.

REM. c. The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; עשרים, خمسين, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in D ā (for ān); Assy. *isrā, silasā, irbā, ḥansā*; Æth. *‘esrā, salusā, ‘arbēā, ḥamsā*, etc.

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and*; as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one*. Both are declined; as gen. أَحَدٌ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

- A REM. The undefined unit is in this case تَيْفٌ (lit., *excess, surplus*), as تَيْفٌ وَعِشْرُونَ *twenty and odd*; but بَضْعٌ and بَضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

100. مِائَةٌ	600. سِتُّ مِائَةٍ
200. مِائَتَانِ	700. سَبْعُ مِائَةٍ
300. ثَلَاثُ مِائَةٍ	800. ثَمَانِي مِائَةٍ
400. أَرْبَعُ مِائَةٍ	ثَمَانِ مِائَةٍ
500. خَمْسُ مِائَةٍ	900. تِسْعُ مِائَةٍ

- B REM. *a.* For مِائَةٌ (*Æth.* ጠጽጥ: *me'et*, *Heb.* מֵאָה, *Aram.* ܡܝܬܐ, *Assyr.* ܡܝܐ) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِئَةٌ, and more recently مِئَةٌ. The dual مِائَتَانِ is written occasionally مِائَتَانِ, and hence in poetry مِائَتَانِ. D. G.] The plur. is مِئَاتٌ, مِئَاتٌ, or مِائِي; the forms مِئُونٌ, مِئِينٌ (like مِئِينٌ from سَنَةٌ *a year*), and مِئِي (with the article, الْمِئِي) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the *Kor'an*. The *l* was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the *z* (ذ).

- D REM. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلَاثِيَّ مِائَةٍ. [In this case we find often in manuscripts ثَمَانِيَّ مِائَةٍ i.e. ثَمَانِيَّ مِائَةٍ, though the correct form is ثَمَانِي مِائَةٍ.] The regular construction ثَلَاثُ مِئِينٍ, etc. (see § 321), is very rarely employed [in poetry].

REM. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.*; as ثَلَاثِيَّ مِائَةٍ, مِائَتَا سَنَةٍ, مِائَةُ سَنَةٍ.

• 326. The numerals from 1000 upwards are :—

A

1000. أَلْفٌ .	100,000. مِائَةُ أَلْفٍ
2000. أَلْفَانِ .	200,000. مِائَتَا أَلْفٍ
3000. ثَلَاثَةُ آلَافٍ .	300,000. ثَلَاثُمِائَةِ أَلْفٍ
4000. أَرْبَعَةُ آلَافٍ .	400,000. أَرْبَعُمِائَةِ أَلْفٍ
etc.	etc.
11,000. أَحَدُ عَشَرَ أَلْفًا	1,000,000. أَلْفُ أَلْفٍ
12,000. اثْنَا عَشَرَ أَلْفًا	2,000,000. أَلْفَا أَلْفٍ
13,000. ثَلَاثَةُ عَشَرَ أَلْفًا	3,000,000. ثَلَاثَةُ آلَافٍ أَلْفٍ
etc.	etc.

B

REM. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. אֶלְפָא, אֶלְפָא, C but Æth. 'ely, 10,000) is أَلُوفٌ, آلَافٌ, and أَلْفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلَاثَةُ آلَافٍ دِرْهَمٍ. [The plural أَلْفٌ is only used in the combination ثَلَاثَةُ آلَافٍ, but آلَافٍ with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الف). The plurals أَلُوفٌ and مِئُوثٌ are only employed of indefinite numbers, *thousands*, *hundreds*. D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (a) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or (b) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلَاثَةُ آلَافٍ. . . .

A

2. *The Ordinal Numbers.*328. The ordinal adjectives from *first* to *tenth* are:—

	Masc.	Fem.		Masc.	Fem.
	أَوَّلٌ	أَوَّلَى <i>the first.</i>		سَادِسٌ	سَادِسَةٌ <i>sixth.</i>
	ثَانٍ	ثَانِيَةٌ <i>second.</i>		سَابِعٌ	سَابِعَةٌ <i>seventh.</i>
	ثَالِثٌ	ثَالِثَةٌ <i>third.</i>		ثَامِنٌ	ثَامِنَةٌ <i>eighth.</i>
B	رَابِعٌ	رَابِعَةٌ <i>fourth.</i>		تَاسِعٌ	تَاسِعَةٌ <i>ninth.</i>
	خَامِسٌ	خَامِسَةٌ <i>fifth.</i>		عَاشِرٌ	عَاشِرَةٌ <i>tenth.</i>

REM. a. **أَوَّلٌ** stands for **أَوَّلُ** or **أَوَّلًا**, **أَوَّلَى** for **أَوَّلِي** or **أَوَّلِي**, according to the superlative form **أَفْعَلٌ**, f. **فُعْلَى**, from the rad. **أَوَّل** or **وَال**. Its plurals are: **أَوَّلُونَ**, **أَوَّلَائِل**, **أَوَّلَاي**, and

C **أَوَّلٌ** for the masc.; **أَوَّلَى** (rarely **أَوَّلَى**) for the fem.*

* [If **أَوَّل** is used as a noun, it takes the *tənwin*, as in the verse of the *Nakāid* (f. 182 b) quoted by Wright on the margin, **لَهُمْ أَوَّلٌ يَغْلُو** *they have a past (or an ancestor) surpassing the past (or ancestor) of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase **وَلَا أَوَّلًا وَلَا** *مَا تَرَكَ لَهُ أَوَّلًا وَلَا* (where it means *ancestor*), as also in the phrase **هُنَّ الْأَوَّلَاتُ دُخُولًا وَالْآخِرَاتُ خُرُوجًا** *they are the first to enter, the last to leave*, as plurals of **أَوَّلَةٌ** and **آخِرَةٌ**. In later times the fem. **أَوَّلَةٌ** is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 seq.); likewise the adverb **أَوَّلًا** (as in **أَوَّلًا وَآخِرًا**) for the correct **أَوَّلٌ** *formerly*. So it is interpreted in the phrase **لَقِيتُهُ عَامًا أَوَّلًا** *I met him in a year before*, as some say instead of **لَقِيتُهُ عَامًا أَوَّلًا** *last year* (comp. Lane s. v. **عام**). D. G.]

REM. b. ثَانٍ makes, of course, in the construct state and with the art. الثَّانِي, الثَّانِيَا; in the acc. ثَانِيًا, construct state and with the art. الثَّانِي, الثَّانِيَا. And so with the rest; ثَالِث, الثَّالِثُ, etc.

REM. c. Instead of سَادِس the forms سَادٍ (acc. سَادِيًا) and سَاتٍ (formed directly from سَتَّ, سِتَّة) are occasionally used. — ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِث [and خَامِس for خَامِ].

329. The ordinals from *eleventh* to *nineteenth* are:—

B

Masc.	Fem.
عَشَرَ حَادِي	عَشْرَةَ حَادِيَّةَ <i>eleventh</i> .
عَشَرَ ثَانِي	عَشْرَةَ ثَانِيَّةَ <i>twelfth</i> .
عَشَرَ ثَالِث	عَشْرَةَ ثَالِثَةَ <i>thirteenth</i> .
عَشَرَ رَابِع	عَشْرَةَ رَابِعَةَ <i>fourteenth</i> .
etc.	etc.

REM. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as الثَّالِثَ عَشْرَةَ, الثَّالِثَةُ عَشْرَةَ. For الثَّانِي عَشَرَ and الثَّانِيَا عَشَرَ we may say الثَّانِي عَشَرَ and الثَّانِيَا عَشَرَ. Some, however, admit the inflection of the unit, when defined, as الثَّالِثُ عَشَرَ, الثَّالِثَةُ عَشْرَةَ; in which case الثَّانِي عَشَرَ (الثَّانِيَا) is the nom. and genit., الثَّانِيَا عَشَرَ the accus.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, الثَّانِي عِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَّةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as

A الرَّابِعَ (acc. اَلْحَادِي وَالْعِشْرِينَ) *the twenty-first*, اَلْعِشْرُونَ *the twenty-fourth*.

[REM. Later writers use instead of these forms حَادِي عِشْرِينَ, اَلرَّابِعَ عِشْرِينَ and with the article, اَلْحَادِي عِشْرِينَ, اَلرَّابِعَ عِشْرِينَ, lit. *the first of the twenties, the fourth of the twenties*. Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. (a) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, *he rose up once or twice*; قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as اَمْتَنَا اِثْنَتَيْنِ

C اَمْتَنَا اِثْنَتَيْنِ, *thou hast given us death twice, and thou hast given us life twice*, i.e. اِحْيَايَتَيْنِ and اِمَاتَتَيْنِ. (b) By the noun مَرَّةً, and similar words, in the accus.; as مَرَّةً *once*, مَرَّتَيْنِ *twice*, ثَلَاثَ مَرَّاتٍ, or ثَلَاثَ مِرَارٍ, *thrice*; ثَلَاثَ دَفْعَاتٍ, *thrice*; عِشْرِينَ كَرَّةً *twenty times*; تَارَةً وَآخَرَى *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةً, دَفْعَةً, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. جَاءَ ثَالِثًا (i.e. جَاءَ مَجِيئًا ثَالِثًا), or جَاءَ مَرَّةً ثَالِثَةً, *he came a third time*; جَاءَ اَلثَّالِثَ (i.e. جَاءَ اَلْمَجِيءَ اَلثَّالِثَ), or جَاءَ اَلثَّالِثَةَ, *he came the third time*.

333. The distributive adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فَعَالٌ and مَفْعَلٌ,

either singly or repeated. E.g. جَاءَ الْقَوْمُ اثنَيْنِ اثنَيْنِ A
جَاءُوا مَثَلثَ, the people came two by two: ثَلَاثَ, or
جَاءُوا مَثَلثَ, they came three by three; مَرَرْتُ بِقَوْمٍ مَثَلثٍ I passed by a
party of men, (walking) by twos and threes: فَاتَّكَبُوا مَا طَابَ لَكُمْ مِنْ
النِّسَاءِ مَثَلثٍ وَثَلَاثَ وَرُبَاعَ then marry what pleaseth you of women, two
and three and four at a time. The most common words of the forms
ثَلَاثَ; مَثَلثَ (for مَثَلثُ); ثَلَاثَ; مَثَلثَ; مَوَحَّدَ, وَحَادَ, أَحَادَ are مَفْعَلٌ and فُعَالٌ B
مَثَلثَ; and مَرَبَّعَ, رُبَاعَ; but the formation is admitted [by some] up
to 10 [; the best authorities mentioning only عَشَارَ].

334. The *multiplicative* adjectives are expressed by nomina patientis of the second form, derived from the cardinal numbers; e.g. مَثْنِيّ *twofold, double, dualized*; مَثَلَّثٌ *threefold, triple, triangular*; مُرَبَّعٌ *fourfold, square*; مُخَمَّسٌ *fivefold, pentagonal*; etc. *Single or simple* is مُفْرَدٌ (nom. patient. IV.).

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form ثَنَائِيّ *biliteral*; ثَلَاثِيّ *triliteral, three cubits in length or height*; رُبَاعِيّ *quadriliteral, four spans or cubits in height, a tetrastich*; خُمَائِيّ *quinqueliteral, five spans in height*; etc.

336. The *fractions*, from *a third* up to *a tenth*, are expressed by D words of the forms فُعْلُ, فُعْلُ, and فَعِيلُ, pl. أَفْعَالُ; as ثُلُثٌ, ثُلُثٌ, or ثَلَاثٌ, pl. أَثْلَاثٌ, *a third*; سُدُسٌ, سُدُسٌ, or سَدِيسٌ, pl. أَسْدَانِسٌ, *a sixth*; ثَمَنٌ, ثَمَنٌ, or ثَمِينٌ, pl. أَثْمَانٌ, *an eighth*.—[The form مَفْعَالٌ is exclusively employed for *a fourth* مَرْبَاعٌ and *a tenth* مَعْشَارٌ, together with رُبْعٌ, رُبْعٌ and عَشْرٌ, عَشْرٌ or عَشِيرٌ. According to Zamahsari, *Naik* ii. 659 the form رُبَيْعٌ never occurs in this signification, nor, according

A to Abū Zēid (*Nawādir* 193) حَمِيسٌ and ثَلَاثٌ. D. G.] *A half* is نِصْفٌ, less frequently نَصْفٌ, نَصْفٌ (vulg. نَصٌّ), or نَصِيفٌ, pl. أَنْصَافٌ.—
 The fractions above *a tenth* are expressed by a circumlocution; e.g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; [ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ جُزْأً نِصْفٌ; etc.*]

B REM. The form فَعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. ܐܪܒܐ *a third*, “rubu,” רַבּוּעַ *a fourth*, חֲמִשָּׁה *a fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فَعْلٌ, in the accus., either with or without the article; as ثَلَاثًا, or اِثْلَثٌ, *every third* (day, month, year, etc.); رُبْعًا, or اَلرَّبْعُ, *every fourth*; etc. Synonymous with ثَلَاثٌ is غَبٌّ,

C as اِثْلَثٌ, or حُمَى اَلْغَبِّ, *the tertium fever*.

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, D the latter the relative.

1. The Demonstrative Pronouns and the Article.

339. The demonstrative pronouns, اَسْمَاءُ اَلْاِشَارَةِ, are either simple or compound.

* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 seqq.]

340. The simple demonstrative pronoun is **ذَا**, *this, that*.

	Masc.	Fem.
Sing.	ذَا	(ذِي، ذِهِ، ذِي) ذِي; (تِي، تِهِ، تِي) تِي.
Dual. Nom.	(ذَانِ) ذَانِ	(تَانِ) تَانِ.
Gen. Acc.	(ذَيْنِ) ذَيْنِ	(تَيْنِ) تَيْنِ.

• Plur. comm. gen. **أُولَءِ** or **أُولَئِ**; **أُولَئِ** or **أُولَئِ**.

B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

REM. a. The *u* in **أُولَئِ** and **أُولَئِ** is always *short*, **و** being merely scriptio plena. In this way **أُولَئِ** can be distinguished in verse from **أُولَئِ**, the fem. of **أَوَّل**, *first*, in which the *u* is long. The **و** may have been inserted in order the more easily to distinguish **أُولَئِ** and **أُولَئِ** from **إِلَى** and **إِلَى**.

C

REM. b. The diminutive of **ذَا** is **ذِيَا**, f. **ذِيَا**; du. **ذِيَانِ**, f. **ذِيَانِ**; pl. **أُولَئِ**, **أُولَئِ**.

REM. c. Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זֶה**, Phœn. **ז** and **ז**, *this*) which is commonly used in the sense of *possessor, owner*. It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (زُ)	ذَات (زَات).
Gen.	ذِي	ذَاتِ.
Acc.	ذَا	ذَاتِ.
Du. Nom.	ذَوَا	(ذَاتَا) ذَوَاتَا.
Gen. Acc.	ذَوِي	(ذَاتِي) ذَوَاتِي.
Plur. Nom.	أُولُو or أُولُو, ذَوُو (زَوُو)	أُولَات or أُولَات, ذَوَات.
Gen. Acc.	أُولِي or أُولِي, ذَوِي	أُولَات or أُولَات, ذَوَات.

D

- A The *u* in **أُولُو** and **أُولَاتُ** is always *short*, as in **أُولَى** and **أُولَا**.—
The form **أُولُو** is used as a plural of **ذُو**, when this word forms part of the names or surnames of the kings or princes of *el-Yemèn*, as **ذُو نُوَاسٍ**, **ذُو رُعَيْنٍ**, **ذُو الْكَلَّاعِ**, etc. These are called **أُولُو**, formed as if from a singular **ذُو**.

[REM. *d.* **كَذَا** (sometimes written **كَذَى**) *thus, so and so, so and so much or many*, is compounded of **كَ** *as, like* and the

- B demonstrative pronoun **ذَا**. Comp. Vol. ii. § 44, *e, rem. d.*]

341. From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (**كَ**, **كِ** ; **كُنْ**, **كُنَّ**, **كُمُ**, **كُنَّ**), either (*a*) alone, or (*β*) with the interposition of the demonstrative syllable **لِ**.

(*b*) By prefixing the particle **هَـ**.

- C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, **ذَاكَ** is used ; to a *single woman*, **ذَاكَ** ; to *two persons*, **ذَاكُمَا** ; to *several men*, **ذَاكُمْ** ; to *several women*, **ذَاكُنَّ**. But the form **ذَاكَ** may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant object*.

D	Masc.	Fem.
Sing.	ذَاكَ (ذَاكَ *) <i>that</i> .	ذَاكَ (vulg. ذَاكَ).
Du. Nom.	ذَاكَ	ذَاكَ .
Gen. Acc.	ذَاكَ	ذَاكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ , أُولَئِكَ or أُولَئِكَ .	

* [Some say that **ذَاكَ** is a mispronunciation for **ذَاكَ**.]

REM. a. The *u* is short in **أُولَئِكَ** and **أُولَئِكَ**, just as in **أُولَى**, **أُولَى**, and **أُولَى** (§ 340, rem. a, c).

REM. b. The diminutive of **ذَلِكَ** is **ذَيْئِكَ**, f. **ذَيْئِكَ**, etc.

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَلِكَ** or **ذَلِكَ** (often written **ذَلِكَ**, § 6, rem. a).

	Masc.	Fem.
Sing.	ذَلِكَ <i>that</i> .	تِلْكَ (تَالِكَ).
Du. Nom.	ذَانِكَ	تَانِكَ .
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ .
Plur. comm. gen.	أُولَئِكَ or أُولَئِكَ .	

REM. a. **تِلْكَ** is a contraction for **تَيْئِكَ**. In the dual, **ذَانِكَ**, **تَانِكَ**, stand for **ذَانِيكَ**, **تَانِيكَ**; and **ذَيْنِكَ**, **تَيْنِكَ**, for **ذَيْنِيكَ**, **تَيْنِيكَ**. The plur. is rare, **أُولَئِكَ** or **أُولَئِكَ** (§ 342) being generally used instead. Some authorities regard **ذَانِكَ**, **تَانِكَ**, as the dual of **ذَلِكَ**, the second *n* being in their opinion merely corroborative.

REM. b. Some grammarians assert that there is a slight difference of meaning between **ذَلِكَ** and **ذَلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

REM. c. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

REM. d. The diminutive of **ذَلِكَ** is **ذَيْئِكَ**, f. **ذَيْئِكَ**. [A com-

- A pound of **كَذَلِكَ** and **ذَلِكَ** (comp. § 340, rem. *d*) is **كَذَلِكَ** so, in like manner*.]

344. The particle **هَـ** (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs **حَرْفُ التَّنْبِيهِ**, the particle that excites attention. It is prefixed both to the simple demonstrative **ذَا**, and to the compound **ذَاكَ** (but not to **ذَلِكَ**). Before **ذَا** it is usually written defectively, **هَذَا** or **هَذَا**; before **ذَاكَ** in full, **هَذَاكَ**.

	Masc.	Fem.
Sing.	هَذَا <i>this</i> .	هَذِهِ (هَذِهِ), هَذِي (هَذَاتِ, هَاتَا, هَاتِي, هَاتِي).
Du. Nom.	هَذَانِ	هَاتَانِ or هَاتَانِ .
Gen. Acc.	هَذَيْنِ	هَاتَيْنِ or هَاتَيْنِ .

- C Plur. comm. gen. **هَؤُلَاءِ** or **هَؤُلَاءِ**, **هَؤُلَاءِ** or **هَؤُلَاءِ**.

In like manner, **هَذَاكَ** or **هَذَاكَ**, fem. **هَاتَاكَ**, etc.

REM. *a*. **هَـ** is identical with the Aram. **הָ**, **הָ**, *this*, as an interjection, *lo!* Heb. **הִנֵּה**.

REM. *b*. In the dual some say **هَذَانِ**, with double *n*.—The diminutive of **هَذَا** is **هَذِيَّ**, f. **هَاتِيَّ**, pl. **هَؤُلِيَّ**; of **هَذَاكَ**, **هَذِيَّاكَ**, pl. **هَؤُلِيَّاكَ**.

- D **هَؤُلِيَّاكَ**. [By prefixing **هَـ** to **كَذَا** is formed **هَكَذَا** *thus*.]

[REM. *c*. To these demonstratives belong also **ذَيْتٌ** and **وَذَيْتٌ** and **كَهْتٌ** and **وَكَهْتٌ**, *thus and thus, so and so, such and such things*, for which we also find **ذَيْتٌ** and **وَذَيْتٌ**, **كَهْتٌ** and **وَكَهْتٌ** (rarely **وَذَيْتٌ** and **وَكَهْتٌ**) and for the former **ذِيَّ** and **وَذِيَّ**, for the latter **كَهَّ** and **وَكَهَّ**. According to some scholars there is originally a slight difference between these expressions, the former relating to what

* [A singular contraction (or modification) of **كَذَلِكَ** is **كَالِكَ** used by the poet *Šā-Sanfārā*, as quoted in the *Hamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A quantity (comp. Hariri, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article أَلْ—called by the Arabs اِدَاةُ التَّعْرِيفِ *the instrument of definition*, اَلْاَلِفُ وَاللَّامُ *the êlif and lām*, [or حَرْفٌ] اَللَّامُ *the lām of definition*, or simply اَللَّامُ *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. c, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B (هِمزة الوصل, § 19 a, and rem. f). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *to-day*, اَلْاَنَ *now*, etc.

[REM. a. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called اَهْلَكَ النَّاسَ, اَللَّامُ لِتَعْرِيفِ اَلْجَنَسِ, or simply اَللَّامُ اَلْجَنَسِ, as اَلرَّجُلَ اَلدِّينَارَ وَالْدِّرْهَمَ *dīnār and dirhem bring men to perdition*, (اَلرَّجُلَ اَلْخَيْرَ مِنَ الْمَرْأَةِ *man is better than woman*; if indicating a particular individual it is called اَللَّامُ لِتَعْرِيفِ الْعِنْدِ, or simply اَللَّامُ الْعِنْدِ.)

REM. b. Some grammarians regard the êlif as an integral part of the article, and say that it was originally اَلِ اَلْفِ اَلْقَطْعِ (of the same form as هَلْ, بَلْ), gradually weakened to اَلْ. But sometimes the Arabs suppress the l, saying for instance اَلْاَخْمَرُ for اَلْخَمْرُ (comp. Vol. ii. § 242, footnote).

REM. c. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, § 347); as مَنْ لَا يَزَالُ شَاكِرًا عَلَى اَلْمَعَّةِ *he who does not cease to be grateful for what is with him (or for what he has)*, where اَلْمَعَّةُ مَعَهُ اَلَّذِي مِنْهُمْ; اَلَّذِي مِنَ الْقَوْمِ اَلرُّسُولُ اَللَّهِ مِنْهُمْ *of the people of whom is the Apostle of God*, where اَلَّذِينَ = اَلرُّسُولُ اَللَّهِ اَلَّذِينَ; مَا اَنْتَ بِالْحَكَمِ اَلتَّرْفَى حُكُومَتُهُ; رَسُولُ اَللَّهِ

- A *whose sentence is approved*, where *الَّذِي تُرْضَى* = *الَّتَرْضَى*. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. *d.* *أل* is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. *אֵל*, for *אֵלָה*. In South Arabia *أمر* was (and even still is) used for *أل*, but without assimilation; as *لَيْسَ مِنْ أَمِيرٍ أَمِصِيَامُ* *لَيْسَ مِنْ أَمِيرٍ* *فِي أَمْسَفَرٍ* *fasting in journeying is not (an act) of quiety*; *يَرْمِي* *وَرَأَيْتِي بِأَمْسَهَرٍ وَأَمْسَلِمَةٍ* *he casts (standing) behind me with arrow and stone*; for *أَلْبَرٍ*, *الصَّيَامُ*, *السَّفَرُ*, *بِالسَّهَرِ*, and *وَالسَّلِمَةِ*.

2. The Conjunctive (Relative) and Interrogative Pronouns.

(a) The Conjunctive Pronouns.

346. The conjunctive pronouns are :—

(1) *الَّذِي* *who, which, that*; fem. *الَّتِي*.

(2) *مَنْ* *he who, she who, whoever*;

C *مَا* *that which, whatever*.

(3) *أَيُّ* *he who, whoever*; fem. *أَيَّة* *she who, whoever*.

(4) *أَيُّمَنْ* *every one who, whosoever*;

أَيُّمَا *everything which, whatsoever*.

REM. *أَيُّمَا*, *أَيُّمَنْ*, *أَيَّة*, *أَيُّ*, *مَا*, *مَنْ*, are also interrogatives, which indeed is their original signification (see § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

D 347. The conjunctive *الَّذِي* is compounded of the article *أل*, the démonstrative letter *ل* (see §§ 343 and 345), and the demonstrative pronoun *ذَا*, or *هُوَ* (§ 340, rem. c). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, A whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows:—

	Masc.	Fem.	
Sing.	الَّذِي; الَّذِ; الَّذِي	الَّتِي; الَّتِ	
	(الَّذِي; الَّذِي)	(الَّتِي)	
De. Nom.	(الَّذَا; الَّذَا; الَّذَا)	(الَّتَا; الَّتَا; الَّتَا)	B
Gen. Acc.	(الَّذَيْنِ; الَّذَيْنِ)	(الَّتَيْنِ; الَّتَيْنِ)	
Plur.	(الَّذَى; الَّذَى; الَّذَى)	(الَّتَا; الَّتَا; الَّتَا)	
	(الَّذَا; الَّذَا; الَّذَا) Nom.,	(الَّتَا; الَّتَا; الَّتَا)	
	(الَّذَيْنِ; الَّذَيْنِ) Gen. Acc.];	(الَّتَا; الَّتَا; الَّتَا)	
	*الَّذَى or الَّذَى	الَّذَى or الَّذَى	C

REM. a. الَّذِي, الَّتِي, and الَّذَيْنِ, are written defectively, because of their frequent occurrence, instead of الَّذِي, الَّتِي, and الَّذَيْنِ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative. The modern, vulgar form, for all numbers and genders, is إِلِي or إِلِي.

REM. b. The tribe of Hudēil (هُذَيْل), according to the Arab grammarians, used الَّذُون in the nom. plur. masc., الَّذَيْن in the gen. D and acc. This الَّذُون must, of course, at one time have been universally employed as the nom., الَّذَيْن being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to as-Sabbān, as quoted by Landberg (*Nylander's Specimenschrift*, p. 30) the relative pronoun is only إِلِي, the article sufficing to distinguish it from the prepos. إِلِي. Comp. § 340, rem. a. D. G.]

- A former, just as in modern Arabic the oblique form of the plur. *sanus*, *سِن*, has everywhere usurped the place of the direct form *سُون*. Even the sing. *الَّذِي* is an oblique form, the nom. of which ought properly to be *الَّذُو*.—The forms *الَّذَوُونَ*, gen. and acc. *الَّذَاتَيْنِ*, and *الَّذَوُو* are also said to occur.

REM. c. *الَّذِي* was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in *הַזֶּה*,

- B fem. *הַזֵּה*, comm. *הַזֶּה* (= *الَّذِي*). See *Comp. Gr.* p. 117.

REM. d. From *الَّذِي* are formed the diminutives *الَّذِيَّ*, *الَّذِيَّ*; du. *الَّذِيَّانِ*, *الَّذِيَّانِ*; pl. *الَّذِيَّاتُ*, *الَّذِيَّاتُ*. The forms *الَّذِيَّ*, *الَّذِيَّ* are vulgar and incorrect.

REM. e. Instead of *الَّذِي*, some of the Arabs, especially the tribe of *Tayyi'* (*طَيِّي'*), employ *ذُو* (Heb. *זו*, Aram. *זו*, *זו*, Æth. *H*: *za*).

- C It is then either wholly *indeclinable*, which is more usual; as *فَحَسْبِيَ مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا* *then enough for me of that which is with them (of their property) is what suffices me, for الَّذِي* *مِنْ* *الَّذِي* *لَأَتَّحِمَنَّ لِعَظْمِ ذُو أُنَا عَارِقُهُ* *I will set to work in earnest on the bone which I am gnawing (on the satire which I am meditating), for الَّذِي* *عَارِقُهُ* in rhyme for *عَارِقُهُ*); *وَبِغْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ* *I lined (or cased), for أَتَيْتُ and وَآتَيْتُ* *no! by Him whose residence is in heaven, 'Aḡānū xi. 25, l. 18. D. G.] or else declined as follows:—*

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِي	ذَاتِ (ذَاتِ)
Acc.	ذَا	ذَاتِ (ذَاتِ)

	Masc.	Fem.
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَى	ذَوَاتَى
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِي	ذَوَاتٍ (ذَوَاتِ)

An example of this use is بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالتَّكْرَامَةِ ذَاتُ أَكْرَمِكُمُ اللَّهُ بِهَا by the excellence wherewith God hath made you excel, and the honour wherewith God hath honoured you, for *ذَوَى* and *ذَوَاتَى*; [a woman in Yemèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ الَّذِي حَكَمَ الْأَمِيرُ ذُو بُدٍّ مِنْ ذِي حَكَمِ الْأَمِيرِ for you cannot but obey the decision of the Prince. D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod*, Gr. *ὁστις, ἡτις, ὅτι*. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْضُوعٌ) as الَّذِي, or indefinite (مَوْضُوفٌ), مَنْ signifying in the latter case *one who*, مَا *something that*, and may also have a collective meaning *persons who, things that*, being nevertheless construed as singulars.]

REM. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123.—127.

349. The conjunctive pronoun أَيُّ, fem. أَيَّة, *he who, she who*, *whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

REM. The Æth. has the same word, አይ: ('ay) *who? of what sort?* The corresponding Heb. vocable is אֵי, used as an adverb, *where?* in interrogative phrases אֵי, which appears in Æth. in አይተ: ('aytə) *where?* አይ: ('ēfə) *how?* Syr. أَيْنَ *where?* أَيْنَ *who?* أَكْبَدَ *how long?* etc.

- A 350. Of **أَيُّ** and **مَا**, are compounded **أَيُّمَنْ** *he who, she who, whosoever*, **أَيَّمَا** *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. **أَيُّمَنْ**, **أَيَّمَا**; acc. **أَيِّمَنْ**, **أَيِّمَا**.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of **الَّذِي**, are also interrogative, which is indeed their original signification. To them may be added **كَمْ** [and **كَايْن** or **كَايِي**], *how much [or many]*, which are (a) interrogative, (b) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (**لِلْإِخْبَارِ**); but never conjunctive.

- REM. The interrogative **مَا** may be* shortened after prepositions into **مَ**, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not, (though, in the latter case, it is better to keep them apart); e.g. **عَمَّ مِمَّ فِيمَ لِمَ بِمَ** (for **مَنْ مَ**), **عَنِ مَ**, **إِلَّا مَ**, **عَلَا مَ**, **إِلَّا مَ**, **عَنْ مَ**, **مِنْ مَ**, **عَمَّ مِمَّ فِيمَ لِمَ بِمَ** (better **مَ إِلَى مَ حَتَّى مَ**). In such cases, the accent is transferred from **مَ** to the preceding syllable (as *bíma*, *'ilá ma*, etc.); whence it happens that **بِمَ** and **لِمَ** are sometimes shortened in poetry into **بِم** and **لِم**. This is also the origin of **كَمْ**, for **كَمْ** or **كَمَا** (lit., *the like of what? the worth of what?*), Heb. **כִּמָּה**, **כִּמָּה**, **כִּמָּה**, Aram. **כִּמָּה**, **כִּמָּה** [see *Comp. Gr.* p. 125].—In pause these words are written **فَمَا**, **عَمَّ**, **حَتَّى**, etc. Similarly we find **فَمَا** for **فَمَا** *what then?* and **كَيْفَ** *that what? for what purpose?* as when one
- D

* [Rather, "is usually shortened." Zamahsari, *Fa'ik*, ii. 159 calls it "the commoner" form (**الْأَشْبَعُ**). The grammarians of the school of Basra say that it must always be shortened in prose; in poetry the *elif* may be retained. *Comp. Fleischer, Kl. Schr.* i. 364. D. G.]

says قَصَدْتُ فَلَانًا *I went to (the house of) so and so, to which you* A
rejoin كَيْفَهُ, and the answer is كُنْ أَحْسَنَ إِلَيْهِ *that I might do him*
a kindness. [The shortening of مَا takes place also in such sen-
tences as مَجِيءٌ مَرَجْتُ in *what manner did you arrive?* and
مِثْلُ مَا أَنْتَ *what are you like?*]

352. The interrogative pronoun مَنْ, *who?* has the distinctions
of gender, number, and case, only when it stands alone; as if one
should say *Some one is come*, or *I have seen some one*, and another B
should ask *Who? Whom?* In this case its declension is as follows:—

	Masc.	Fem.
Sing. Nom.	مَنْو	
Gen.	مَنِى	مَنْه (مَنْت).
Acc.	مَنَا	
Du. Nom.	مَنَاَن	مَنْتَان (مَنْتَان).
Gen. Acc.	مَنْهَيْن	مَنْتَيْن (مَنْتَيْن).
Plur. Nom.	مَنْوَن	مَنْات.
Gen. Acc.	مَنْهَيْن	

REM. a. Only a poet could venture to say أَتَوَا نَارِي فَقُلْتُ *they came to my fire, and I said, Who are ye?*

REM. b. The interrogative pronoun مَا *what?* is never declined
under any circumstances.

[REM. c. From مَنْ is formed the relative adjective مَنِى, with
the article الْمَنِى (comp. Vol. ii. § 170, rem. b). The dual is
الْمَنِيان, the plural الْمَنِيون.]

353. The interrogative pronoun أَيُّ, fem. أَيَّة, *who?* is either
construed with a following noun in the genitive, or with a suffix, or
stands alone. In the first two cases, it loses the ténwin (§§ 315, a,
316, a, c), and, if followed by a noun, is generally masc. sing.; as

- A **أَيُّ كِتَابٍ** *which book* (lit. *quid libri*)? gen. **أَيِّ كِتَابٍ**, acc. **أَيُّ كِتَابٍ**;
أَيُّ عَيْنٍ *which eye or fountain?* **أَيُّ الْمَرْأَتَيْنِ** *which of the two women?*
أَيُّ النِّسَاءِ *which of the women?* [The feminine form is of rare

occurrence, as **أَيُّهُ أُكْلَةٌ** *whatever morsel* (èl-Mubarrad 86, l. 17) and
أَيُّهُ أُنْثَى *which female?* (Diw. Hudèil, n. 201, vs. 2). D. G.] In the
 second case, when prefixed to a fem. pronoun, it may be masc. or fem.

- أَيَّهِنَّ** or **أَيُّهُنَّ** *which of them?* meaning women, the latter being the
 B more common. When standing alone, or used like **مَنْ** in § 352, it
 has all the numbers and cases, the pausal forms being:—

Sing. masc., nom. **أَيُّ** or **أَيْ**, gen. **أَيِّ** or **أَيْ**, acc. **أَيَّا**; fem. **أَيَّه**.

Dual masc., nom. **أَيَّان**, gen. acc. **أَيَّيْنِ**; fem., nom. **أَيَّتَان**, gen. acc.
أَيَّتَيْنِ.

Plur. masc., nom. **أَيُّونَ**, gen. acc. **أَيَّيْنِ**; fem. **أَيَّاتَ**.

- C In **أَيُّ** and **أَيِّ** the final vowel is said to be obscurely sounded or
 slurred (الرَّوْمُ).

REM. a. With the suffixes **أَيُّ** is sometimes shortened into **أَيْ**,
 as **أَيُّهُمَا**, for **أَيُّهُمَا**, *which of the two?* and so in [the interrogative
أَيُّهُمَا *what?* for **أَيُّهُمَا**, as **أَيُّهُمَا تَقُولُ** *what dost thou say?* and] the
 vulgar interrogative **أَيُّ شَيْءٍ** *what?* for **أَيُّ شَيْءٍ**.

- REM. b. Instead of **أَيُّ** with [a following noun in the genitive
 or] a suffix, the more general and indefinite **أَيُّ** is sometimes used;
 D as **أَيُّ أَحَبَّ إِلَيْكَ هُوَ أَمْ أَنَا**, *which is dearer to you, he or I?* in
 which example **أَيُّ** stands for **أَيُّ**, *which of us?*

REM. c. From **أَيُّ** are formed the relative adjective **أَيُّ** *from*
what place? (see Lane, art. **أَيُّ**, p. 134 c), and the compound **كَيْفَ**
 or **كَيْفَ** (also written **كَيْفَ** or **كَيْفَ**), *how, where, or when?*
 and **كَيْفَ** (§ 351 and Vol. ii. § 34, e, rem. d).

REM. d. See *Comp. Gr.* pp. 120—122.

[3. The Indefinite Pronouns.

A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody*, *something*, but are never thus employed unless with a qualificative complement (صفة), and are therefore called مَوْصُوفَةٌ (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِي *something which I have*, B or an adverb as مَنْ هُنَاكَ *somebody here*, or a qualificative clause, as مَنْ قَالَ *one who says*. *Comp. Vol. ii. § 172, rem. a.*

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *muṣḍar* or infinitive, and is in that case called مَا الْمُصْذَرِيَّةُ (*Vol. ii. § 88, § 114, § 127, rem. e*); hence its use in conditional clauses as مَا الشَّرْطِيَّةُ (*Vol. ii. § 6*), or in reference to time as مَا الدَّيْمُومَةُ or مَا الزَّمَانِيَّةُ (*Vol. ii. § 7*); if added to certain adverbial C nouns, it gives them a conditional and general signification, as the Latin termination *cunque*, e.g. أَيُّنَمَا *wherever*, حَيْثُمَا *wherever, whenever*, مَهْمَا *whatever*; if appended to إِنَّ, أَنَّ, كَأَنَّ and لَكِنَّ it hinders their regimen and is therefore called مَا الْكَافَّةُ (*Vol. ii. § 36, rem. d*); with the same effect it is added to لَيْتَ, عَلَّ and لَعَلَّ (*ibid. rem. f*) and to رُبَّ (*Vol. ii. § 84, rem. a and b*); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا الْإِبْهَامِيَّةُ D (*Vol. ii. § 136 a, rem. e*); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيدِ (see an example § 361 near the end, and *Vol. ii. § 36, rem. e*); it is often inserted after the

* [Prym, *Diss. de enuntiationibus relativis Semiticis*, p. 100 and Fleischer, *Kl. Schr.* i. 360 seq., 706 seq. reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

A prepositions مِنْ, عَنْ, and بِ without affecting their regimen, and is then called مَا الزَّائِدَةُ or مَا الزَّائِدَةُ (Vol. ii. § 70, rem. f). • In like manner it is also put after رَبِّ (Vol. ii. § 84, resp. a) and in other cases (Vol. ii. § 90, rem.).]

3. فُلَانٌ, fem. فُلَانَةٌ (§ 309, b, δ, rem. b), as كُنَايَاتٌ عَنْ أَسْمَى stand for names of persons, like ὁ, ἡ δέικνα, *so and so*, *M.* or *N.* ;
 B as أَفَاتَلِ اللَّهِ الْوَشَاءَ وَقَوْلُهُمْ فُلَانَةٌ ὁ δέικνα τοῦ δέικνος, أَفَاحَتْ حِلَّةٌ لِفُلَانٍ, *O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so."* Syr. هُكَّة, fem. هُكِيكَة, Heb. הִלְלָה. In speaking of animals, أُنْفَلَانٌ and أُنْفَلَانَةٌ are employed, as رَكِبْتُ أُنْفَلَانٍ *I rode on such and such a one.*—هَنْ *a thing*, and its fem. هَنَّة, are similarly used for substantives of the class
 C أَسْمَاءُ الْجَنَسِ (§ 191, rem. b, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are *four* sorts of particles (حَرْفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. أَدَوَاتٌ]); viz., Prepositions, Adverbs, Conjunctions, and Inter-
 D jections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ الْجَرِّ, *the particles of attraction*, or الْجَوَارُ (from the sing. الْجَارُ or الْجَارَةُ), *the attractives*, i.e. the particles which govern the genitive. They are also named حُرُوفُ الْخَفْضِ, *the particles of depression*, and حُرُوفُ الْإِصْفَافِ, *the particles of annexation or connection*, because the

distinctive vowel of the genitive (i), and consequently the genitive A itself, is called **الْخَفْضُ** (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with B its vowel. They are:—

- (a) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Æth. **በ**;
 ba). **بِلاَ**, *without*, is a compound of **ب** with the negative **لَا**. Comp.
 Vol. ii. § 56, rem. c.]
- (b) **بِ** *by*, in swearing, as **بِالله** *by God!* *
- (c) **لِ** *to* (sign of the Dative), *for, on account of* (Heb. Aram. **ל**,
 Æth. **ለ**: la).
- (d) **وَ** *by*, in swearing, as **وَالله** *by God!* C

REM. a. The damma of the suffixed pronouns of the 3d pers. **هُ، هُمَا، هُمْ**, is changed after **ب** into kèsra; as **بِهِ، بِهِمَا، بِهِمْ**. See § 185, rem. b, and § 317, rem. c. The ancient and poetic form **هُم** changes either both vowels, or the first only; **يِهِم** or **يِهِم**.

REM. b. The kèsra of the prep. **لِ** passes before the pronominal suffixes into fèṭḥa; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1st pers. sing., which absorbs the vowel of the prepo- D sition; **لِي** *to me*.

* **[بِ]** was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in **تَحِين** (= **لَاتَ حِين**?) and **تَلَان** (= **الآن**). Comp. the abbreviation of **أَيْمَنَ الله**, Vol. ii. § 62, rem. b. I take the **و** in **وَالله** and the **وَ** in **وَأَوْرُبَّ** (Vol. ii. § 235) to be also remnants of words. D. G.]

- A REM. c. **וְ**, *as, like* (Heb. Aram. **וְ**), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in fetha without tēnwīn (—).

358. The separable prepositions of the first class are:—

(a) **إِلَى** *to* (Heb. **אֶלְ**, **אֵל**).

(b) **حَتَّى** *till, up to, as far as* (Heb. **עַד**, Æth. **እስከ**). A dialectic variety is **عَتَّى**.

C (c) **عَلَى** *over, above, upon, against, to, on account of, notwithstanding* (Heb. **עַלְ**, **עָל**, Aram. **עַל**, **عَلَا**).

(d) **عَنْ** *from, away from, after, for*.

(e) **فِي** *in, into, among, about*.

(f) **لَدُنْ**, or **لَدَى** (**لَدَا**), *with* (penes, apud). Rarer forms are: **لَدُ**, **لَد**, **لَدْ**, **لَدُ**, **لَدِ**, **لَدُنْ**, **لَدُنِ**, **لَدُنْ**, **لَدُنْ**, **لَدُنْ**, **لَدُنْ**, **لَدُنْ**.

D (g) **مَعَ** *with* (Heb. **עִם**, Syr. **ܟܡܐ**); dialectically **مَعَ**, which becomes in the waṣl **مَعَ**.

(h) **مِنْ** *of, from, on account of* (Heb. Aram. **מִן**, Æth. **እንግዳ**: 'ēmma, or **እንግዳ**: 'ēm). See § 20, d.

(i) **مُنْذُ**, or **مُنْذُ**, *from a certain time, since* (compounded of **مِنْ** and **نُو**, *ex quo*; see § 347, rem. e and comp. **מִן־כֵּן**, Ezra v. 12). Rarer

forms are : مُنْذُ, مِنْذُ, مِنْ, and مُذُ. In the *waṣl* مُذُ usually becomes A مُذُ (§ 20, d), rarely مِنْذُ or مُذُ.

REM. a. لَدَى, عَلَى, and إِلَى, preserve before the suffixes their original pronunciation لَدَى, عَلَى, and إِلَى (compare يَلِي and يَلِي); as لَدَيْهَا, عَلَيْهَا, إِلَيْهَا. The damma of the suffixes of the 3d pers. passes after the diphthong into *kəṣra*, according to § 185, rem. b, and § 317, rem. c. The suffix of the 1st pers. sing., يَ (orig. يَ), combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, لَدَيَّ; with فِي into فِيَّ. See § 317, rem. a.

REM. b. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّي, مِنِّي, لَدُنِّي (عَنَّا, etc.). If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, مِمَّنْ, for عَن مَّنْ or عَنْ مَّنْ, etc. (see § 14, b).

REM. c. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into عَلْ, and عَلَى آلْ into عَلْ; as مِلْمَالٍ, or مِلْ مَالٍ, for مِنْ أَلْمَالِ; عَلِ أَلْمَاءِ for عَلَى أَلْمَاءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: أَمَامَ before (of place); بَيْنَ between, among (بَيْنَ), dimin. بَعْدَ after (بَعْدَ), dimin. تَحْتَ, بَعْدَ, تَحْتِ, or تَحَا, beneath, under (تَحْتِ), dimin. تَحْتِ, D خَلْفَ behind, after; حَوْلَ round, about; خِلْفَ behind, after; دُونِ below, under, beneath, on this side of, dimin. دُونِ; عِنْدَ (also عِنْدَ which is the modern and vulgar form, rarely عِنْدَ) with, in possession of (*apud*, *penes*, Fr. *chez*; [لَعِنْدَ]); عَوَضِ [دَوَضِ] instead of, for; فَوْقَ above, dimin. فَوْقَ; قَبْلَ before (of time, قَبْلَ).

A dimin. قَبِيلَ قَدَامَ before (of place, قَدَامَ); وَرَاءَ behind, after, beyond; وَسَطَ in the middle, among. These are all, as before said, the construct accusatives of nouns; such as بَيْنَ interval, حَوْلَ circumference, etc.

B. THE ADVERBS.

360. There are three sorts of adverbs. The first class consists of B particles of various origin, partly inseparable, partly separable; the second class of indeclinable nouns ending in *u*; the third class of nouns in the accusative.

361. The inseparable adverbial particles are:—

(a) اُ, interrogative, حَرْفُ الْاِسْتِفْهَامِ, the particle of questioning (num? utrum? an? Heb. הֲ); [comp. § 21, d]. The form *o* occurs C dialectically, for example in هَذَا الَّذِي أَمَا (see § 362, h), أَمَا الَّذِي, is this he who—? [In alternative questions it is followed by أَوْ or أَمْ.]

[REM. When اُ is followed by another *êlif* with *hèmza*, an *l* is inserted between the two *hèmzas*, as أَأَنْتَ, also written أَنْتَ, but some do not do this. If the following *êlif* is pronounced with *kèsra*, it is converted into *y* with *hèmza*, as أَأَنْتَ, أَنْتَ.]

D (b) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيُفِيئُهُمُ اللَّهُ, God will suffice thee against them. It is an abbreviation of سَوْفَ, in the end (Heb. אַחֲרַיִם, end), [and is called حَرْفُ التَّنْفِيسِ the particle of amplification].

(c) لَ, affirmative, certainly, surely. This may be (a) لَمْ جَوَابَ, the *la* that corresponds to, or is the complement of, an oath, as الْقَسَمِ وَاللَّهِ by God, I will certainly do (it); وَاللَّهِ لَقَدْ خَرَجَ by God,

he has certainly gone out ; (β) *الْلَامُ الْمُوَلِّتَةُ لِلْقَسْرِ* the *la* that smooths A
the way for the oath, as the first *la* in *أَكْرَمْتَنِي لِأَكْرَمَتِكَ*
by God, if indeed you show me honour, I will certainly show you
honour ; (γ) *الْلَامُ الْجَوَابُ لَوْ وَلَوْلَا* the *la* that corresponds to, or is the
complement of *lau* (if) and *lau-la* (if not), as *فَضَّلَ اللَّهُ عَلَيْكُمْ*
وَرَحْمَتُهُ لَا تَبْعُثُ الشَّيْطَانَ if it had not been for the goodness of God
towards you and His mercy, verily ye would have followed Satan ;
(δ) *الْلَامُ التَّوَكُّيدُ (التَّأْكِيدُ)* the affirmative *la*, or, [*الْلَامُ الْإِبْتِدَاءُ* the B
inchoative or inceptive *la*, prefixed to a noun or a verb in the imperfect,
as *لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ* verily ye are more feared in
their breasts than God ; *إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ* verily thy
Lord will judge between them on the day of the resurrection ; (ε) *الْلَامُ*
الْفَارِقَةُ [*الْلَامُ الْفَاصِلَةُ*] the distinguishing *la*, which is prefixed to the
predicate of *إِنْ*, standing for *إِنَّ* (*إِنْ* *الْمُخَفَّفَةُ مِنَ الثَّقِيلَةِ*) *إِنْ*, [in order to
distinguish it from the negative *إِنْ*], as *إِنْ كُلُّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ* C
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ verily over every soul there is a guardian ;
بَلْ وَصَلَّيْنَاكَ بِإِسْمِ اللَّهِ الْغَفِيرِ but verily we were careless of their studies. [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(a) *أَجَلٌ* yes, certainly ; confirming a previous statement, as
مَا قَامَ زَيْدٌ D *أَجَلٌ* yes, (he has) ; *قَدْ أَتَاكَ زَيْدٌ*
أَجَلٌ yes, (he did not) ; *تَذْهَبُ* thou wilt go
أَجَلٌ yes, (I will). But in reply to an interrogation, it is better
to use *نَعَمْ*.

(b) *إِذْ* and *إِذًا* in the sense of *lo ! see ! behold !* *إِذْ* is used after *بَيْنَمَا*
and *بَيْنَمَا*, while, and is followed by a verb stating a fact, as *بَيْنَمَا زَيْدٌ*
قَائِمٌ إِذْ رَأَى عَمْرًا while Zaid was standing, behold, he saw Amr ;

- A *إِذَا دَارَتْ مَيَاسِيرُ* *for while (there has been) adversity, lo, prosperity has come round.* *إِذَا*, called by the grammarians *إِذَا التَّبَلُّغَاءُ* or *إِذَا التَّفْجَائِيَّةُ*, that is to say *'idā* indicating something unexpected, is followed only by a nominal proposition, and refers to the same time as the preceding statement; as *خَرَجْتُ فَإِذَا زَيْدٌ بَابَابٍ* *I went out, and lo, Zēid was at the door*; *بَيْنَمَا نَحْنُ بِمَكَانٍ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا* *while we were in such and such a place, lo, Zēid came upon us.*

[(c) *إِذَا ذَاكَ* or *إِذَاكَ* then.]

(d) *إِذَا*, or *إِذْنُ*, *well then, in that case, if it be so.* See § 367, b.

A rare dialectic form is *ذُنْ*.

(e) *أَلَا* *nonne?* Compounded of *أَ* (§ 361, a) and *لَا* *not* (Heb. *הֲלֹא*). [It is very often followed by *إِنَّ* or *وَإِنَّ* : *وَإِنَّ* *أَلَا إِنَّ* *now surely.*]

- C [(f) *أَلَا* *nonne?* syn. of *هَلَّا*.]

(g) *أَمْ*, interrogative, *an?* *أَمْ* (Heb. *הֲ*), *utrum an?*

(h) *أَمَّا* *nonne?* Compounded of *أَ* and *مَا* *not*. Dialectic varieties are *أَمْ*, *أَمَّا* *truly, now surely.* [*أَمَّا* *إِنَّ*], *أَمْ*, *أَمَّا*, *هَمَّا*, *عَمَّا*, *حَمَّى* or *حَمَى*.

[(i) *إِمَّا* or *إِمَالَى* *in that case, then at least.*]

[(k) *إِنْ* *not*, syn. of *مَا*, frequent in the Kor'an and in old poems.

- D In later times it is only used in combination with the negative *مَا* as a corroborative, *إِنْ مَا* *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(l) *إِنْ* *verily*, called the lightened 'in (*إِنْ التَّخْفِيفُ مِنَ التَّعْيِيلِ*) § 361, c, e), usually without government.]

[(m) *إِنَّ* *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. *הִנֵּה*, Syr. *ܐܝܢܐ*). It is joined to the accus. of a following noun or

pronominal suffix, but in the 1st pers. sing. **إِنِّي** is used as well as **إِنِّى** A
(Heb. **אֲנִי**), [and in the 1st pers. pl. **إِنَّا** as well as **إِنَّا**]. The suffix **ى**
in this case often represents and anticipates a whole subsequent clause
(**ضَمِيرُ الْقِصَّةِ** [or **ضَمِيرُ الشَّانِ**] *the pronoun of the fact*).—**إِنَّ** introduces
the subject, and is frequently followed by **لَ** with the predicate; as
إِنَّ اللَّهَ كَبِيرٌ, *verily God is great*. This the grammarians regard as an
inceptive or inchoative *la* (§ 360, c, δ), the example given standing for
لَإِنَّ اللَّهَ كَبِيرٌ, whence it is sometimes called **الْلاَّمُ الْمَرْحَلَةُ** *the la that* B
is pushed away (from its proper place).—The form **هِنَّ** is said to occur
in the compound **لِهِنَّ** for **لَهُنَّ**.

(n) **إِنَّمَا**, restrictive, *only* (*dumtaxat*), [*verily*]. Compounded of
إِنَّ and **مَا**.

(o) **أَتَى** *whence? [where?] how? [when?]* With the signification of
whencesoever, wherever, however, whenever it is a conjunction.] C

(p) **أَيْ**, explicative, *that is*, frequently used by commentators.

(q) **إِى** *yes, yea*; always followed by an oath, as **إِى وَاللَّهِ** *yes, by
God!* This formula is sometimes shortened into **إِى اللَّهِ**, **إِىَّ اللَّهِ**, and
إِىَّ. The dialectic variety **هَى** is said to occur.—From **إِى وَاللَّهِ**
comes the vulgar **أَيُّوَهْ** [**أَيُّوَهْ**].

(r) **إِئَانَ** *when?* Dialectically also **إِئَانَ**. It is a conjunction D
when it signifies *whenever*.]

(s) **أَيْنَمَا** *wherever* **إِلَى أَيْنَ** *whither?* **مِنْ أَيْنَ** *whence?* **أَيْنَ** *where?*
(Heb. **אֵינָם** in **אֵינָם**, **אֵינָם**, **אֵינָם**).

(t) **بَلْ**, *nay, nay rather, not so, on the contrary, but* (Heb.
בָּל, **בָּל**, Phten. **בל**). [When it is followed by a single word it is a
conjunction.]

(u) **بَلَى** *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition; as **أَلَسْتُ بِرَبِّكُمْ قَالُوا** *am I not your Lord? They said, Yes, (Thou art)*; **لَمْ يَقُمْ زَيْدٌ** *Zaid did not stand up, بَلَى yes, (he did).*

(v) **بَيْنَا** [and **بَيْنَمَا**] *while, whilst* (connected with the prep. **بَيْنَ** *between, among*).

(w) **ثَمَّ** [or **ثَمَّه**], in pause **ثَمَّه** *there* (Heb. **שָׁמָּה**, Syr. **لُحَى**).

B (x) **جَبَر**, sometimes **جَبِر**, *yes*.

(y) **فَقَط** *only, solely, merely* (lit. *and enough*).

(z) **قَدْ**, with the *Perfect*, *now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as **كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ**, *I was hoping that he would come, and he is*

C *really come*; **كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ**, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*, as **إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ** *the (habitual) liar sometimes speaks the truth*, in which case it is said to be used **لِلتَّقْلِيلِ** *to express rarity or paucity*; [but also *frequency*, thus according with **رَبَّمَا** in its two acceptations*].

D (aa) **قَط** *ever*; always with the *Perfect* or *Jussive* and a *negative*, as **قَطْ رَأَيْتُهُ قَطْ**, or **لَمْ أَرَهُ قَطْ**, *I have never seen him*; [or in an interrogative sentence **قَطْ رَأَيْتُهُ قَطْ** *did you ever see him?*]†. Rarer forms are **قَطْ**, **قَطْ**, **قَطْ**, **قَطْ** and in pause **قَطْ**.

* [In poetry **قَدْ أَرَى** may be used for **قَدْ كُنْتُ أَرَى** *videbam*; see Nöldeke, *Delectus*, 32, l. 2; 98, l. 4. R. S.]

† [On the use of **قَطْ** in affirmative sentences, and its vulgar use with the *Future*, see Fleischer, *Kl. Schr.* i. 434 seq.]

[(bb) كَذَا *thus* (§ 340, rem. d) and كَذَلِكَ *likewise* (§ 343, rem. d).] A

• (cc)• كَلَّا *not at all, by no means*, حَرْفُ الرَّدْعِ *the particle of repelling or averting*; as رَبِّىْ أَهَانَنِى كَلَّا *my Lord hath humbled or despised me; by no means*.

(dd) لَا, used (α) as negative of the future and indefinite present, and as representative of the other negatives after وَ (and), *not*; (β) as a prohibitive particle (*ne*), joined to the *Jussive*. It thus combines (like the Aram. לֹא, לֹא) the significations of the Heb. לֹא and לֹא. B

(ee) لَعِنَ, often with وَ prefixed, *but, yet*. لَعِنَ is placed only before nouns and pronominal suffixes in the *accusative*, but in the 1st pers. لَعِنَا, لَعِنْتِ are used as well as لَعِنْتِى. [When لَعِنَ is followed by a single word, it is a conjunction.]

(ff) لَمْ [in poetry also لَمَّا], negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

(gg) لَمْ *not yet*, joined to the *Jussive*. C

(hh) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that—*), *not*, joined to the *Subjunctive*.

[(ii) لَوْلَا and لَوْمَا *why not?* syn. of أَلَا and هَلَّا (Vol. ii. § 169).]

(kk) مَا, negative of the definite or absolute present and of the perfect, *not*.

(ll) مَتَى *when?* Heb. מַתַּי. [It is also used as a conjunction, § 367, q.] D

(mm) نَعَمْ *yes* (abbreviated for نَعِمَ, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zaid stood up?* نَعَمْ *yes, (he has)*; لَمْ يَقُمْ *he has not stood up*, نَعَمْ *yes, (he has not)*. Other forms are نَعِمَ, and more rarely نَعَامَ, and نَحْمَر.

[(nn) هَكَذَا *thus* (§ 344, rem. b).]

- A (oo) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.
 (pp) هَلَا (أَلَا) *nonne?* Compounded of هَلْ and لَا.
 (qq) هُنَا, demonstrative, *here*; whence are derived هَاهُنَا or هُهْنَا, هُنَاكَ, and هُنَاكَ (see §§ 342—344).
 (rr) هُنَا (also هُنَا and هُنَا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هَاهُنَا, هُهْنَا or هُنَا, هُنَاكَ, and هُنَاكَ.

- B 363. The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet*, mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, *afterwards*; تَحْتُ, مِنْ تَحْتُ, *beneath*; عَلَ مِنْ عَلَ *above**; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; حَيْثُ, مِنْ حَيْثُ, *whence*, إِلَى حَيْثُ, *whither*, حَيْثُمَا *wherever*; عَوْضُ (also عَوْضُ and عَوْضُ) *ever*, joined to the Imperf. Indic., but always preceded by a *negative*, as لَا أَفَارُكَ عَوْضُ, *I will never leave you*; غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this*; فَحَسْبُ *enough, only*; also فَحَسْبُ.

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never*; [أَيْضًا *just now*, a little while ago; أَلْبَتَّةُ *decidedly*, usually with a negative أَلْبَتَّةُ *I will not do it, decidedly*]; جَدًّا *very, very much, extremely*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; [رَوِيْدًا *gently*]; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*;

* [On the various forms of this phrase see en-Nahhās on 'Imrullāis Mo'all: p. 41. R. S.]

يَوْمًا *one day, once*; أَلآنَ *now, at present*; الْيَوْمَ *today* (Æth. **ṡ-ṡṡ**: A *yōm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. **ܡܝܬܐܢ**); مَعًا *together*; etc.

To the same class belong the following adverbs:

[(a) **بَعْدَ** *except, but*.]

(b) **حِينَ** *when* (lit., *at the time of*—).

(c) **كَبِيرًا** [often, but more usually] *sometimes; perhaps*; lit., *O the quantity of that which*— (**كَبِيرٌ**: Heb. **כִּבְר**); [comp. Vol. ii. § 84, rem. c]. B

(d) **رَبِّمَا**, *whilst, during*.

(e) **سَوْفَ**, prefixed to the *Imperf.* to indicate real futurity (see § 361, b); lit., *in the end*.

(f) **لَا سِيَّما**, and, with the omission of the negative, **سِيَّما**, *above all, especially, particularly*; lit., *there is not the equal or like of*—. Rarer forms are **لَا سِيَّما** and **لَا سِيَّما**.

(g) **كَيْفَ** *how?* *

[(h) **لَا مَحَالَةَ** *most certainly*; lit., *there is no avoiding of it*, and therefore also construed with **مِنْ** like its synonym **بَدَ**.]†

(i) **وَحْدَ**, used only in connection with pronominal suffixes, as **وَحْدَهُ** *he alone*, **وَحْدَهُم** *they alone*. It is etymologically = **יְחָד**, but in sense = **יָחַד** in **לְיָחַד**, **לְיָחַדָם**.

[Here too may be mentioned the adverbial expressions **בֵּית בֵּית** lit., *tent to tent or house to house* in **בֵּית בֵּית הוּא** *he is my next-door neighbour*; **صَبَاحَ مَسَاءَ** *every morning and evening*; **شَتَاتَ شَتَاتَ** in

* [On the derivation of **كَيْفَ** see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† **لَا جَرَمَ** (also **لَا جَرَمَ** and **لَا ذَا جَرَمَ**), *verily, truly*, seems to be compounded of **لَا** *nay* and the verb **جَرُمَ** *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 seq.) D. G.]

- A *sundry parties.* The rule is that when two nouns are made one, they lose their *tênwîn* and become indeclinable, ending in *fetha*, as **عَشْرَ بَيْنَ بَيْنَ** *between good and bad*, **حَيْضَ حَيْضَ** *straitness*. D. G.] . :

REM. a. In **أَمْسَ**, *yesterday*, Heb. **בְּמָחָר**, the *kèsra* is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say **بِأَمْسٍ** and **أَلْأَمْسِ**.

- B Some of the Arabs used **مُذْ أَمْسٍ** instead of **مُذْ أَمْسٍ**, *since yesterday*.

REM. b. **لَيْتَ**, *utinam, would that*—! and **عَلَّ** or **لَعَلَّ**, *perhaps*, seem to be, not nouns in the accusative, but *verbs*. They are construed with the accusative, and take pronominal suffixes; as **لَيْتَنِي** *would that I*—! (rarely **لَيْتَكَ**, etc.; **لَعَلِّي** *perhaps I*— (rarely **لَعَلَّكَ**, etc.—Dialectically, however, **لَعَلَّ** governs the genitive. The word has several rarer forms, viz. **عَنَّ**, **غَنَّ**, **أَنَّ**, **لَعَنَّ**

- C **رَغَنَّ**, **عَلَّ**, **لَوَنَّ**, **لَأَنَّ**, **لَغَنَّ**.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, **حُرُوفُ الْعَطْفِ** [or **الْعَوَاطِفِ**] *connective particles*, or **حُرُوفُ الشَّرْطِ** *conditional particles*, etc.) are,

- D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are :—

(a) **وَ** (**حَرْفُ عَطْفٍ**), which connects words and clauses as a simple co-ordinative, *and* (*Æth.* ① : *wa*, Heb. Aram. **ו**, **א**).

(b) **فَ** (**حَرْفُ عَطْفٍ**, or more exactly **حَرْفُ تَرْتِيبٍ**, *particle of classification or gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, A showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so*, *and thereupon*, *and consequently*, *for*, although in this last sense **فَإِنَّ** is more usually employed. In conditional sentences, **فَ** is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle **أَمْ**.*

• [REM. The conjunctions **وَ** and **فَ** may be preceded by the B interrogative particle **أَ**; thus **أَوَلَا** means *nonne / أَفَلَا nonne igitur?*]

(c) **لِ**. This may be (a) **لَا أَمْرَ** the *li of command*, which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as **يَطْبُ قَلْبُكَ** *let thy heart be at ease*. When preceded by **وَ** or **فَ**, the *kèsr* is usually dropped, as **فَلْيَسْتَجِيبُوا لِي** *therefore let them hearken unto me, and believe in me*. Or it may be (β) **الْأَمْرُ النَّاصِبَةُ** the *li which governs the verb in the Subjunctive of the Imperfect*, signifying *that, so that, in order that*, as **تُبْ يَغْفِرَ لَكَ اللَّهُ** *repent, that God may forgive thee*. This latter **لِ** is identical with the preposition **لِ** (§ 356, c), used **لِلتَّعْلِيلِ** to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller **لِأَنَّ** or **بِأَنَّ**.

367. The most common separable conjunctions are:—

D

(a) **إِذْ** *when, since*, of past time, and prefixed either to a nominal or a verbal proposition. [Compound **إِذَا مَا** *whenever*.]

* [Sometimes in old poetry, e.g. *Hamāsa* 74, l. 9, *Ṭabari* i. 852, l. 10, and very often in later prose, the apodosis is also introduced by **فَ** after **لِ** *when*. D. G.]

A (b) **إِذَا** *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as **إِذَا** (§ 362, *d*), are connected with the obsolete noun **زَمَانٌ**, *time*, the genitive of which occurs, for example, in **حِينَئِذٍ** *at that time*, **يَوْمَئِذٍ** *on that day*. Compare Heb. **אָז** and **אָנִי**, Bibl. Aram. **אָזְנָא**, Æth. **ደአ ዜ**: *now*, **ማእ ዜ**: *when?* [Compound **إِذَا مَا** *whenever*.]

B [(c) **أَمْ** *or*, as syn. of **أَوْ** in alternative questions.]

(d) **أَمَّا**, followed by **فَ**, *as for, as regards*; e.g. **أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ** *as for the ship, it belonged to poor men who worked on the sea*. The form **أَيْمًا** also occurs. Used twice or oftener, it corresponds to the Greek $\mu\epsilon\nu$ — $\delta\epsilon$.

(e) **أَنَّ** *that, so that, in order that (ut), that (quod)*. A dialectic variety is **عَنْ**. Compounds: **كَأَنَّ** *as it were, as if*; **لِأَنَّ** *that, in order that, because*; see *g*. Further: **أَلَّا** *that not (ut non, ne, quod non)*, comp. of **أَنَّ** and **لَا** (see § 14, *b*); **لِنَلَّا** *in order that not (ideo ne)*.—Like **כִּי** in Heb. and *ὅτι* in Gr., **أَنَّ** also serves to introduce direct quotations (**أَنِ الْفَيْسَرَةُ** *the explicative 'an*), as **وَتَوَدُّوْا أَنْ تَلْبِغُوْهُمُ** *and it shall be proclaimed to them, That is Paradise*; even an Imperative, as **أَشَارَتْ إِلَى أَنْ خُذْهَا** *she made a sign to me meaning Take her*.

(f) **إِنْ** [and **إِذَا**, conditional particle] (**حَرْفُ شَرْطٍ**) *if*, dialectically **وَأَنْ** or **وَإِنْ** *although (etsi)*, sometimes written **وَأَنْ** or **وَإِنْ**, to distinguish it from **وَإِنْ** *and if*, and hence called **إِنْ الْوَصْلِيَّةُ**; compounded with **لَ** (§ 361, *c*), **لِنَ** *verily if, if indeed*; Aram. **אִן**, **אִ**; Æth. **አሁ**: *'ema*; Heb. **אִם**.—**إِلَّا**, compounded of **إِنْ** and **لَا**, (*a*) *if not*, in which case it stands for a whole clause; (*β*) **حَرْفُ اِسْتِثْنَاءٍ** (exceptive particle), *unless*,

'*saving, except, but**, with a preceding negative, *only*. Heb. **לֹא־כִן**, A
Aram. **לֹא־כִן**, [י]; Æth. **ኢላ**: ('*allā*) *but*.—**إِمَّا**, rarely **إِيْمَا** [or **أِيْمَا**],
compounded of **إِنْ** and **بِمَا**; . . . **وَأِمَّا** . . . **إِمَّا**, or . . . **أَوْ** . . . **إِمَّا**,
either — or —.

(g) **أَنَّ** *that* (*quod*). It is followed by a noun or pronominal suffix
in the *accus.*, but in the 1st pers. **أَتَى**, **أَنَا** are used as well as **أَنَّنِي**,
أَنَّنَا. The suffix **ن** in this case often represents and anticipates a whole
subsequent clause (**ضَمِيرُ الْقِصَّةِ**, or **ضَمِيرُ الشَّأْنِ**, *the pronoun of the story* B
or *fact*). See § 362, m.—Compounds: **كَأَنَّ** *as it were, as if*; **لِأَنَّ**
because. See e.

(h) **أَوْ** *or* (*vel, sive*). Heb. **וְ**, Syr. **أَوْ**.

(i) **ثُمَّ** (**ثُمَّتْ**, **فَرَّ**, **ثُمَّتْ**), *then, thereupon, next*; a **حَرْفُ**
تَرْتِيبٍ (§ 366, b), connecting words and clauses, but implying succession
at an interval. [In genealogical statements **ثُمَّ** is often used (like the
German *und zwar*) to indicate a transition from the general to the C
more special, e.g. **حُذَيْفَةُ الذُّبْيَانِ ثُمَّ الْفَزَارِيُّ**, *Hudðifa of the tribe of*
Dubyān and of the subdivision Fazāra.] Connected with it is the
adverb **ثُمَّ** (§ 362, w).

(k) **حَتَّى** *till, until, until that, so that*; identical with the pre-
position, § 358, b. [On its sense of *even*, see Vol. ii. § 52, rem. c.]

[(l) **عِنْدَمَا** *when* (syn. of **لَمَّا**).]

(m) **كَى** (**حَرْفُ تَعْلِيلٍ**), *a particle assigning the motive or reason* D
in order that, with the *Subjunctive*.—Compounds: **لِكَى** *in order that*,
كَيْلَا *in order that not*.

* **إِلَّا أَنْ** and **غَيْرَ أَنْ** are very often used in the sense of *but* =
لَكِنْ. D. G.]

excellent! bravo! بَخ, بَخ, بَخ, بَخ, بَخ, etc., *well done! bravo!* A
capital! أُخ, إخ; أُف, أُف, أُف, أُف, أُف, أُف, *ugh! faugh! fie!*
 صَه, صَه, *hush! silence!* إِيهًا *be silent! give up!* مَه, مَه, *stop! give up!*
let alone! إِيه, إِيه, *go on! proceed! say on!*—Here too may be
 mentioned: (α) calls to domestic animals; e.g. in driving horses,
 هَلَا; mules, عَدَسْ; camels, هَيْد or هِيد, حَوْبُ, حَاء; in making camels B
 kneel, إِيخ or هِيخ, نَخ, نَخ, *in calling camels to water,* جَوْتُ; in driving
 sheep or goats, هُس; in calling a dog, قُوس; in driving a dog away,
 هَجَا, هَج, هَج; (β) words imitative of cries and sounds; e.g. مَاء (the
 bleat of an antelope), غَاق (the croak of a raven), شَيْب (the sound
 made by the lips of a camel in drinking), طِيخ, طِيخ (laughter), أَع, أَع C
 or هُع, هُع (vomiting), طاق (a blow), قَب (the stroke of a sword), طَق
 (the sound of a falling stone), طَق (the splash of a frog), etc.

REM. α. يَا is often written defectively; as يَرْسُولَ اللَّهِ *O Apostle*
of God! يَاخِي *O my brother!* يَا بَنَ عَمِّي *O son of my uncle!*—
 أَيُّهَا has a feminine أَيُّهَا, but the masc. form is often used even with
 feminine nouns.

REM. β. The noun that follows وَ [and يَا oh!] not unfrequently D
 takes, instead of the usual terminations, the ending ـَا in pause أَه
 [called التَّدْبِيَة]; as وَ زَيْدَا, or وَ زَيْدَاهُ, *Oh Zèid!* وَأَمِيرَ
 الْمُؤْمِنِينَ *alas for the Commander of the Believers!* If the noun
 ends in ĩlif makṣūra (ـَى), the ـَى is changed into ـَا, and a simple ء
 added, as وَ مُوسَاهُ, *Oh Moses!* though وَ مُوسَيَا or وَ مُوسَيَاهُ may
 also be used. Instead of ـَا we sometimes find ـَى as وَ أَسْفَى, or
 وَ حَرَبَى, *Oh my grief!*

- A REM. c. From **وَيْ** (to which suffixes may be appended, as **وَيْكَ** *woe to thee!*) are formed the interjectional nouns **وَيْخ** and **وَيْل**, whence we can say, for example, **وَيْخَ لَزِيدٍ**, **وَيْلًا لَهُ**, **وَيْلَ لَهُ**, **وَيْحَهُ**, **وَيْحَكَ**, etc. The expression **وَيْلَ لِي** or **وَيْلَ لِي** is contracted into **وَيْلِي**, usually written thus in one word.—Rarer interjectional nouns are **وَيْب**, **وَيْس**, and **وَيْغ**.
- B REM. d. [Many interjections have, by origin or use, a certain verbal force and are called therefore **أَسْمَاءُ الْأَفْعَالِ**, that is, they are either originally Imperatives, as **هَاتِ** *give here* (§ 45, rem. d), or equivalent to Imperatives (comp. Vol. ii. § 35, b, δ, rem. b), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline **هَلُمَّ** like an Imperative; e.g. sing. fem. **هَلِّسِي**, dual **هَلِّسَا**, plur. masc. **هَلِّسُوا**, fem. **هَلِّمْنَ** (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—**هَيَّ** takes the suffix of the
- C 2nd pers., **هَيْكَ**, or **هَيْكِ**, and is said to form a dual and plur., **هَيَّا**, **هَيَّوَا**.—**هَآ** may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of **أَخَذَ**; as **هَآكِهَا** *take her!* Or a hêmza may be substituted for the **ك**, and the word declined as follows: sing. m. **هَآء**, f. **هَآءِ**; dual **هَآؤُمَا**, pl. m. **هَآؤُم**, f. **هَآؤُنَّ**; as **هَآؤُمُ اقْرَؤُوا كِتَابِيَهٗ**, *take, read my book*. Other varieties are: **هَآ** (like **هَبْ**), f. **هَآي**, etc.; **هَآء** (like **وَامِر**), f. **هَآءِي**, etc.; and **هَآءُكَ**, f. **هَآءُكِ**, etc.

PARADIGMS
OF THE
VERBS

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
B	Sing. 3. m. قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلُنَّ
	f. قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنَّ
	2. m. قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلُنَّ
	f. قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ
	1. c. قَتَلْتُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنَّ
C	Dual. 3. m. قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	...
	f. قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	2. c. قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	...
	Plur. 3. m. قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ
	f. قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	...
D	2. m. قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ
	f. قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	...
	1. c. قَتَلْنَا	نَقْتُلُ	نَقْتُلْ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلُنَّ
	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simpl.</i>	<i>En. I.</i>	<i>En. II.</i>	
	Sing. m. قَاتِلْ	قَتْلُ	Sing. 2. m. أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلُنَّ	
	f. قَاتِلِيْ		f. أَقْتُلِيْ	أَقْتُلِينَ	أَقْتُلِينَ	
			Dual. 2. c. أَقْتُلَا	أَقْتُلَانِ	...	
			Plur. 2. m. أَقْتُلُوا	أَقْتُلُونَ	أَقْتُلُونَ	
			f. أَقْتُلْنَ	أَقْتُلْنَ	أَقْتُلْنَ	

OF THE STRONG VERB.

A

TABLE II. PASSIVE.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. 1.</i>	<i>Energ. II.</i>
Sing. 3. m.	قَتِلَ	يُقْتَلُ	يُقْتَلُ	يُقْتَلُ	يُقْتَلَنَّ	يُقْتَلَنَّ
f.	قَتِلَتْ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
2. m.	قَتِلْتَ	تُقْتَلُ	تُقْتَلُ	تُقْتَلُ	تُقْتَلَنَّ	تُقْتَلَنَّ
f.	قَتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلَنَّ	تُقْتَلَنَّ
1. c.	قَتِلْتُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلُ	أُقْتَلَنَّ	أُقْتَلَنَّ
Dual. 3. m.	قَتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِ	...
f.	قَتِلْتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
2. c.	قَتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِ	...
Plur. 3. m.	قَتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُونَ	...
f.	قَتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	...
2. m.	قَتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُونَ	...
f.	قَتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	...
1. c.	قَتِلْنَا	نُقْتَلُ	نُقْتَلُ	نُقْتَلُ	نُقْتَلَنَّ	نُقْتَلَنَّ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	<i>Perf.</i>	<i>Imperf.</i>	<i>Imperat.</i>	<i>N. Verbi.</i>
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	ارْفَعْ	رَفْعٌ
	فَرَّقَ (2. m. فَرَّقَتْ)	يَفْرُقُ	افْرِقْ	فَرَقٌ
	حَسُنَ (2. m. حَسُنْتَ)	يَحْسُنُ	احْسُنْ	حُسْنٌ

A TABLE. III. DERIVED FORMS

	II.	III.	IV.	V.	VI. °
Active Perf.	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتِلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتِلْ
B N. Ag.	مُقْتَلٌ	مُقَاتِلٌ	مُقْتَلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقْتُلٌ	تَقَاتُلٌ
	تَقْتِلَةٌ	مُقَاتِلَةٌ			
Passive Perf.	قُتِلَ	قُوتِلَ	أُقْتِلَ	تُقْتَلُ	تُقَاتَلُ
Imperf.	يُقْتَلُ	يُقَاتَلُ	يُقْتَلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
C Nom. Pat.	مُقْتَلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

TABLE IV. THE QUADRI-

	ACTIVE.			
	I.	II.	III.	IV.
Perf.	قَمِطَرَ	تَقَمِطَرَ	إِقْمِطَرَ	إِقْمِطَرَ
D Imperf.	يُقَمِطِرُ	يَتَقَمِطِرُ	يَقْمِطِرُ	يَقْمِطِرُ
Imperat.	قَمِطِرْ	تَقَمِطِرْ	إِقْمِطِرْ	إِقْمِطِرْ
N. Ag.	مُقَمِطِرٌ	مُتَقَمِطِرٌ	مُقْمِطِرٌ	مُقْمِطِرٌ
N. Verbi.	قَمِطْرَةٌ	تَقَمِطْرٌ	إِقْمِطَارٌ	إِقْمِطَارٌ
	قَمِطَارٌ			

OF THE STRONG VERB.

A

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِفْتَتَلَ	اِفْتَلَّ	اِسْتَقْتَلَ	اِفْتَالَ
يَنْقُتِلُ	يَفْتَتِلُ	يَفْتُلُ	يَسْتَقْتِلُ	يَفْتَالُ
اِنْقَتِلْ	اِفْتَتِلْ	اِفْتَلْ	اِسْتَقْتِلْ	اِفْتَالَ B
مُنْقَتِلٌ	مُفْتَتِلٌ	مُفْتُلٌ	مُسْتَقْتِلٌ	مُفْتَالٌ
اِنْقَتَالٌ	اِفْتَتَالٌ	اِفْتِلَالٌ	اِسْتَقْتَالٌ	اِفْتِيَالٌ

اُنْقَتِلْ	اُفْتَتِلْ	اُسْتَقْتِلْ	C
يُنْقَتِلُ	يُفْتَتِلُ	يُسْتَقْتِلُ	
مُنْقَتِلٌ	مُفْتَتِلٌ	مُسْتَقْتِلٌ	

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمِطِرَ	تُقْمِطِرَ	اُقْمِطِرَ	اُقْمِطِرَ	
Imperf.	يُقْمِطِرُ	يُتَقْمِطِرُ	يُؤْمِطِرُ	يُقْمِطِرُ	
N. Pat.	مُقْمِطِرٌ	مُتَقْمِطِرٌ	مُؤْمِطِرٌ	مُقْمِطِرٌ	

A

TABLE V. a. FIRST FORM OF THE

ACTIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energ. I.</i>	<i>Energ. II.</i>
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمُدُّ	يَمُدِّن	يَمُدِّن
	f. مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
	2. m. مَدَدْتُ	تَمُدُّ	تَمُدَّ	تَمُدُّ	تَمُدِّن	تَمُدِّن
B	f. مَدَدْتُ	تَمُدِّينَ	تَمُدِّي	تَمُدِّي	تَمُدِّن	تَمُدِّن
	1. c. مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمُدُّ	أَمُدِّن	أَمُدِّن
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِ	...
	f. مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
	2. c. مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِ	...
C	Plur. 3. m. مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّونَ	يَمُدُّونَ
	f. مَدَدْنَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّونَ	يَمُدُّونَ	...
	2. m. مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدُّونَ	تَمُدُّونَ
	f. مَدَدْتُنَّ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّونَ	تَمُدُّونَ	...
	1. c. مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمُدُّ	نَمُدِّن	نَمُدِّن

D

*N. Ag.**N. Verbi.**Imperative.*

			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. m.	مَادَّ	مَدَّ	Sing. 2. m. أَمُدُّ	أَمُدِّن	أَمُدِّن
	f. مَادَّةَ				
			f. [أَمُدِّي]	أَمُدِّن	أَمُدِّن
			Dual. 2. c. [أَمُدَّا]	أَمُدَّانِ	...
			Plur. 2. m. [أَمُدُّوا]	أَمُدُّونَ	أَمُدُّونَ
			f. أَمُدُّونَ	أَمُدُّونَ	...

VERBUM MEDIÆ RAD. GEMINATÆ.

A

PASSIVE.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	مَدَّ	يَمْدُ	يَمْدَ	يَمْدُ	يَمْدَنَّ	يَمْدَنَّ
	f. مَدَّتْ	تَمْدُ	تَمْدَ	تَمْدُ	تَمْدَنَّ	تَمْدَنَّ
	2. m. مَدَدَتْ	تَمْدُ	تَمْدَ	تَمْدُ	تَمْدَنَّ	تَمْدَنَّ
	f. مَدَّتْ	تَمْدِينَ	تَمْدِي	تَمْدِي	تَمْدِنَّ	تَمْدِنَّ
1. c. مَدَّتْ	أَمْدُ	أَمْدَ	أَمْدُ	أَمْدُ	أَمْدَنَّ	أَمْدَنَّ
Dual. 3. m.	مَدَّا	يَمْدَانِ	يَمْدَا	يَمْدَا	يَمْدَانِ	...
	f. مَدَّتَا	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ	...
	2. c. مَدَّدْتُمَا	تَمْدَانِ	تَمْدَا	تَمْدَا	تَمْدَانِ	...
Plur. 3. m.	مَدُّوا	يَمْدُونَ	يَمْدُوا	يَمْدُوا	يَمْدَنَّ	يَمْدَنَّ
	f. مَدَّنَ	يَمْدُنَ	يَمْدُونَ	يَمْدُونَ	يَمْدَنَانِ	...
	2. m. مَدَّدْتُمْ	تَمْدُونَ	تَمْدُوا	تَمْدُوا	تَمْدَنَّ	تَمْدَنَّ
	f. مَدَّدْتُنَّ	تَمْدُنَ	تَمْدُونَ	تَمْدُونَ	تَمْدَنَانِ	...
1. c. مَدَّدُوا	تَمْدُ	تَمْدَ	تَمْدُ	تَمْدُ	تَمْدَنَّ	تَمْدَنَّ
<i>Nom. Pat.</i> Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.						D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	<i>Perf.</i>	<i>Imperf.</i>	<i>Jussive.</i>	<i>Imperat.</i>
Sing. . .		. . .	يَمْدُ or يَمْدِ	مَدِّ or مَدِّ
3. m.	قَرَّ	يَقَرُّ	يَقَرِّ, يَقَرِّ, or يَقَرِّ	قَرِّ, قَرِّ, or قَرِّ
	مَلَّ { (2. m.) (مَلَّتْ) }	يَمَلُّ	يَمَلِّ, يَمَلِّ, or يَمَلِّ	مَلِّ, مَلِّ, or مَلِّ

A TABLE V. b. DERIVED FORMS OF THE VERBUM
MEDLÆ RAD. GEMINATÆ.

	III.	IV.	VI.	VII.	VIII.	X.
Active Perf.	مَادَدَ	أَمَدَ	تَمَادَدَ	اِنْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
	or مَادَّ		or تَمَادَّ			
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يُمْتَدُّ	يُسْتَمَدُّ
B	or يُمَادُّ		or يَتَمَادُّ			
Imperat.	مَادِدْ	أَمِدْ	تَمَادِدْ	اِنْفَلِّلْ	اِمْتَدِّ	اِسْتَمِدِّ
		or أَمَدَّ			or اِمْتَدَّ	or اِسْتَمَدَّ
N. Ag.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
	or مُمَادَّ		or مُتَمَادَّ			
N. Verbi.	مِدَادٌ	إِمْدَادٌ	تِمَادٌ	اِنْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C	مُمَادَّةٌ or مُمَادَّةٌ		or تِمَادٌ			
Passive Perf.	مُودِدَ	أُمِدَّ	تُودِدَ	اُنْفَلَّ	اُمْتَدَّ	اُسْتَمِدَّ
Imperf.	يُمَادِدُ	يُمَدُّ	يَتَمَادَدُ	يَنْفَلُّ	يُمْتَدُّ	يُسْتَمَدُّ
	or يُمَادُّ		or يَتَمَادُّ			
N. Pat.	مُمَادِدٌ	مُمَدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
	or مُمَادَّ		or مُتَمَادَّ			

D The remaining forms present no irregularity ; e.g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	تَمَدِّدٌ
Pass.	مَدِدَ	يُمَدِّدُ		مُمَدِّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدَّدٌ	تَمَدَّدٌ
Pass.	تَمَدَّدَ	يَتَمَدَّدُ		مُتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HEMZATÆ.

A

	I.	II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	آثَرَ	أَثَرَ	تَأَثَرَ	تَوَأَثَرَ or تَأَثَرَ	
Imperf.	يَأْسِرُ	يَأْثُرُ	يُؤَثِّرُ	يُؤَثِّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ	
Imperat.	اِسِرْ	اِثِرْ	اِثِرْ	اِثِرْ	تَأَثَّرْ	تَوَأَثَّرْ or تَأَثَّرْ	B
N. Ag.	أَسِرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُؤَثِّرٌ	مُتَأَثِّرٌ	مُتَوَأَثِّرٌ or مُتَأَثِّرٌ	
N. Verbi.	أَسْرٌ	تَأْثِيرٌ	إِثَارٌ	إِثَارٌ	تَأَثُّرٌ	تَوَأَثُّرٌ or تَأَثُّرٌ	

مُؤَاثَرَةٌ

Passive Perf.	أُسِرَ	أُثِرَ	أُثِرَ	أُثِرَ	تُؤَثِّرُ or تُؤَثِّرُ	تُؤَثِّرُ or تُؤَثِّرُ	C
Imperf.	يُؤَسَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يُؤَثَّرُ	يَتَأَثَّرُ	يَتَوَأَثَّرُ or يَتَأَثَّرُ	
N. Pat.	مَأْسُورٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُؤَثَّرٌ	مُتَأَثَّرٌ	مُتَوَأَثَّرٌ or مُتَأَثَّرٌ	

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.	
VIII. Act.	اِبْشَرَ	يَأْبَثِرُ	اِبْشِرْ	مُؤَبِّثٌ	اِبْشَارٌ	D
Pass.	اُؤْبَثِرَ	يُؤَبِّثِرُ		مُؤَبِّثٌ		
X. Act.	اِسْتَأَثَرَ	يَسْتَأْثِرُ	اِسْتَأْثِرْ	مُسْتَأْثِرٌ	اِسْتِثَارٌ	
Pass.	اُسْتُؤَثِّرَ	يُسْتَأْثِرُ		مُسْتَأْثِرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ•RAD. HEMZATÆ.

	I.			II.	III.	IV.
Active Perf.	سَأَلَ	سَئَرَ	بَوَسَ	لَامَ	لَامَ	أَلَامَ
Imperf.	يَسْأَلُ	يَسَارُ	يَبُوسُ	يَلِمُّ	يَلَامُ	يَلِمُّ
Imperat.	اسْأَلْ	اسَارْ	ابُوسْ	لِمْ	لَامْ	أَلِمْ
B	اسْأَلْ	اسَارْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَاسٌ	مَلِمٌ	مَلَامٌ	مَلِمٌ
N. Verbi.	سَوَالٌ	سَوَارٌ	بَاسٌ	تَلِمٌ	مَلَامَةٌ	إِلَامٌ
Passive Perf.	سُئِلَ			لِمْ	لُوِمَ	أَلِمْ
Imperf.	يُسْأَلُ			يَلَامُ	يَلَامُ	يَلَامُ
C	يُسْأَلُ					
N. Pat.	مَسْئُولٌ			مَلَامٌ	مَلَامٌ	مَلَامٌ
	V.	VI.	VII.	VIII.	X.	
Active Perf.	تَلَامَ	تَلَامَ	اِنْجَاثَ	اِتَّامَ	اِسْتَلَامَ	
Imperf.	يَتَلَامُ	يَتَلَامُ	يُنْجِثُ	يَلْتِمُ	يَسْتَلِمُ	
D	تَلَامَ	تَلَامَ	اِنْجِثَ	اِتْتِمَ	اِسْتَلِمَ	
N. Ag.	مَتَلِمٌ	مَتَلِمٌ	مُنْجِثٌ	مَلْتِمٌ	مُسْتَلِمٌ	
N. Verbi.	تَلَوٌ	تَلَوٌ	اِنْجِثَ	اِتْتَامَ	اِسْتَلَامَ	
Passive Perf.	تَلِمَ	تَلُوِمَ	اُنْجِثَ	اِتْتِمَ	اُسْتَلِمَ	
{imperf.	يَتَلَامُ	يَتَلَامُ	يُنْجَاثُ	يَلْتَامُ	يَسْتَلَامُ	
N. Pat.	مَتَلَامٌ	مَتَلَامٌ	مُنْجَاثٌ	مَلْتَامٌ	مُسْتَلَامٌ	

TABLE VIII. VERBUM TERTIÆ RAD. HÈMZATÆ.

A

	I.				II.	III.
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُوَ	بَرَأَ	بَارَأَ
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُوَتْ	بَرَأَتْ	بَارَأَتْ
2. s. pr.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُوْتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطِئُ	يَدْنُوُ	يَبْرِيُ	يُبَارِيُ
Imperat.	اِبْرَأْ	اِهْنِئْ	اِخْطِئْ	اَدْنُوْ	بَرِئْ	بَارِئْ
N. Ag.	بَارِئُ	هَانِئُ	خَاطِئُ	دَانِئُ	مُبَرِّئُ	مُبَارِئُ
N. Verbi.	بَرُؤْ	هَنُؤْ	خَطُؤْ	دَنَاءُ	تَبَرُّؤْ	مُبَارَؤْ
				تَجَرُّؤْ	دُنُوْءْ	
Passive Perf.	بُرِئَ	هِنِئَ	خُطِئَ		بُرِئَ	بُورِئَ
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطَأُ		يُبْرَأُ	يُبَارَأُ
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مُبْرَأٌ	مُبَارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active Perf.	أَبْرَأَ	تَبَرَأَ	قَبَارَأَ	أَنْسَبَأَ	أَهْتَنَأَ	أَسْتَبَرَأَ
Imperf.	يُؤْبِرِئُ	يَتَبَرَأُ	يَقَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبِرِئُ
Imperat.	أَبْرِئْ	تَبَرَأْ	قَبَارَأْ	أَنْسَبِئْ	أَهْتَنِئْ	أَسْتَبِرِئْ
N. Ag.	مُؤْبِرِئُ	مُتَبَرِّئُ	مُقَبَارِئُ	مُنْسَبِئُ	مُهْتَنِئُ	مُسْتَبِرِئُ
N. Verbi.	أَبْرَؤْ	تَبَرُّؤْ	قَبَارُؤْ	أَنْسَبَاءُ	أَهْتِنَاءُ	أَسْتَبِرَاءُ
Passive Perf.	أُبْرِئَ	تُبَرِّئَ	قُبُورِئَ	أَنْسَبِئَ	أَهْتَنِئَ	أَسْتَبِرِئَ
Imperf.	يُؤْبَرَأُ	يُتَبَرَأُ	يُقَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبَرَأُ
N. Pat.	مُؤْبَرَأٌ	مُتَبَرَأٌ	مُقَبَارَأٌ	مُنْسَبَأٌ	مُهْتَنَأٌ	مُسْتَبَرَأٌ

B

(1)

D

A TABLE IX. VERBA PRIMÆ RAD. و ET ی.

		I.			
Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يُوجَلُ	يُودُّ
Imperat.	عِدْ	رِثْ	ضَعْ	اجْلُ	اِدِّدْ
B N. Verbi.	وَعَدَ	وَرِثَ	وَضَعَ	وَجَلَ	وَدَّ
	عِدَّةٌ	رِثَّةٌ	ضَعَةٌ		
Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ
Imperf.	يُوعَدُ	يُورِثُ	يُوضَعُ		يُودُّ
N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ

		IV.		VIII.		X.	
Active Perf.	أَوْجَبَ	أَيَسَّرَ	أَتَعَدَّ	أَتَسَّرَ	أَسْتَوْعَدَ	أَسْتَيْسَّرَ	أَسْتَعَادَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ	يَسْتَعَادُ
Imperat.	أَوْجِبْ	أَيَسِّرْ	أَتَعَدَّ	أَتَسَّرْ	أَسْتَوْعِدْ	أَسْتَيْسِرْ	أَسْتَعَادْ
N. Ag.	مَوْجِبٌ	مُيَسِّرٌ	مُتَعَدِّدٌ	مُتَسَرِّ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ	مُسْتَعَادٌ
D N. Verbi.	إِجَابٌ	إِيسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِعَادٌ	إِسْتَيْسَارٌ	إِسْتِعَادٌ
Passive Perf.	أُوجِبَ	أُيَسَّرَ	أُتَعَدَّدَ	أُتَسَّرَ	أُسْتَوْعِدَ	أُسْتَيْسِرَ	أُسْتَعَادَ
Imperf.	يُوجِبُ	يُيَسِّرُ	يَتَعَدَّدُ	يَتَسَّرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ	يَسْتَعَادُ
N. Pat.	مَوْجِبٌ	مُيَسِّرٌ	مُتَعَدِّدٌ	مُتَسَرِّ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ	مُسْتَعَادٌ

TABLE X. VERBUM MEDIÆ RAD. و.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	يَقُولَنَّ	يَقُولُنَّ
f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
2. m.	قُلْتُمْ	تَقُولُ	تَقُولُ	تَقُلْ	تَقُولَنَّ	تَقُولُنَّ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولَنَّ	تَقُولُنَّ
1. c.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	أَقُولَنَّ	أَقُولُنَّ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِ	...
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِ	...
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُونَ	يَقُولُونَ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	...
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُونَ	تَقُولُونَ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	...
1. c.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	نَقُولَنَّ	نَقُولُنَّ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			<i>D</i>
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	قَائِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولُنَّ
f.	قَائِلَةٌ		f.	قُولِي	قُولَنَّ	قُولُنَّ
			Dual. 2. c.	قُولَا	قُولَانِ	...
			Plur. 2. m.	قُولُوا	قُولُونَ	قُولُونَ
			f.	قُلْنَ	قُلْنَ	...

A TABLE XI. VERBUM MEDIÆ RAD. ی.
ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنْ
	f. سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
	B 2. m. سَرَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
	f. سَرَتْ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ	تَسِيرَنْ
	1. c. سَرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنْ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانَّ	...
	f. سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
	2. c. سَرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانَّ	...
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُونَّ	يَسِيرُونَ
	f. سَرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	...
	2. m. سَرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُونَّ	تَسِيرُونَ
	f. سَرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	...
	1. c. سَرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنْ
D	<i>N. Ag.</i>	<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	سَاتِرُ	سِيرُ	Sing. 2. m. سِرْ	سِيرَنَّ	سِيرَنْ	
	f. سَاتِرَةٌ		f. سِيرِي	سِيرَنَّ	سِيرَنْ	
			Dual. 2. c. سِيرَا	سِيرَانَّ	...	
			Plur. 2. m. سِيرُوا	سِيرُونَّ	سِيرُونَ	
			f. سَرْنَ	سَرْنَ	...	

TABLE XII. VERBA MEDIÆ RAD. و ET ی.

A

PASSIVE VOICE OF THE FIRST FORM.

	<i>Perfect.</i>	<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>Energy. I.</i>	<i>Energy. II.</i>
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالُ	يُقَلَّ	يُقَالَنَّ	يُقَالَنَّ
f.	قِيلَتْ	تُقَالُ	تُقَالُ	تُقَلَّ	تُقَالَنَّ	تُقَالَنَّ B
2. m.	قِيلَْتَ	تُقَالُ	تُقَالُ	تُقَلَّ	تُقَالَنَّ	تُقَالَنَّ
f.	قِيلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالَنَّ	تُقَالَنَّ
1. c.	قِيلْتُ	أُقَالُ	أُقَالُ	أُقَلَّ	أُقَالَنَّ	أُقَالَنَّ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِ	...
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	... C
2. c.	قِيلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِ	...
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالَنَّ	يُقَالَنَّ
f.	قِيلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَنَّ	...
2. m.	قِيلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالَنَّ	تُقَالَنَّ
f.	قِيلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَنَّ	... D
1. c.	قِيلْنَا	نُقَالُ	نُقَالُ	نُقَلَّ	نُقَالَنَّ	نُقَالَنَّ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُونَةٌ .

مَبِيعَةٌ, مَبِيعٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ی.

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِفْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتَ	اِنْشَلْتَ	اِفْتَلْتَ	اِسْتَقَمْتَ
B Imperf.	يُقِيلُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقِيمُ
Imperat.	أَقِلْ	اِنْشَلْ	اِفْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	اِقَالَةٌ	اِنْشِيَالٌ	اِفْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	اُنْشِيَ	اُقْتِمَ	اُسْتَقِيمَ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active Perf.	سَيَّرَ قَوْلٌ	سَايَرَ قَاوِلٌ	تَسَيَّرَ تَقْوَلٌ	تَسَايَرَ تَقَاوِلٌ
Imperf.	يُسَيِّرُ يَقْوَلُ	يُسَايِرُ يُقَاوِلُ	يَتَسَيَّرُ يَتَقْوَلُ	يَتَسَايِرُ يَتَقَاوِلُ
D N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مَسَايِرَةٌ مَقَاوِلَةٌ	تَسْيَرٌ تَقْوَلٌ	تَسَايَرٌ تَقَاوِلٌ
Passive Perf.	سَيَّرَ قَوْلٌ	سُوِّرَ قُوْوِلٌ	تُسَيَّرَ تُقْوَلُ	تُسَوِّرُ تُقُوْوِلُ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُّ N. Verbi اِسْوَادٌ

XI. اِسْوَادٌ اِسْوَادٌ اِسْوَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و.
MEDIÆ RAD. FETHATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. 1.</i>	<i>En. 11.</i>
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونْ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ	تَنْدُونْ B
f.	نَدَوْتَ	تَنْدِينْ	تَنْدِي	تَنْدِي	تَنْدِينْ	تَنْدِينْ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونْ	أَنْدُونْ
Dual. 3. m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ	...
f.	نَدَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	...
2. c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ	... C
Plur. 3. m.	نَدُوا	يَنْدُونْ	يَنْدُوا	يَنْدُوا	يَنْدُنْ	يَنْدُنْ
f.	نَدَوْنَ	يَنْدُونْ	يَنْدُونْ	يَنْدُونْ	يَنْدُونَانِ	...
2. m.	نَدَوْتُمْ	تَنْدُونْ	تَنْدُوا	تَنْدُوا	تَنْدُنْ	تَنْدُنْ
f.	نَدَوْتُنَّ	تَنْدُونْ	تَنْدُونْ	تَنْدُونْ	تَنْدُونَانِ	...
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونْ	نَنْدُونْ
<i>N. Ag. N. Verbi.</i>		<i>Imperative.</i>				
				<i>Simple.</i>	<i>En. 1.</i>	<i>En. 11.</i>
Sing. m.	نَادِ	نَدُو	Sing. 2. m.	أَنْدُ	أَنْدُونْ	أَنْدُونْ
f.	نَادِيْهْ		f.	أَنْدِي	أَنْدِيْ	أَنْدِيْ
			Dual. 2. c.	أَنْدُوا	أَنْدَوَانِ	...
			Plur. 2. m.	أَنْدُوا	أَنْدُنْ	أَنْدُنْ
			f.	أَنْدُونْ	أَنْدُونَانِ	...

D

A TABLE XV. VERBUM TERTIÆ RAD. ی,
MEDIÆ RAD. FETHATÆ.

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَمَى	يُرْمَى	يُرْمَى	يُرْمَ	يُرْمِينْ	يُرْمِينْ
	f. رَمَتْ	تُرْمَى	تُرْمَى	تُرْمِ	تُرْمِينْ	تُرْمِينْ
	B 2. m. رَمَيْتَ	تُرْمَى	تُرْمَى	تُرْمِ	تُرْمِينْ	تُرْمِينْ
	f. رَمَيْتِ	تُرْمِينْ	تُرْمَى	تُرْمِ	تُرْمِ	تُرْمِ
	1. c. رَمَيْتُ	أُرْمَى	أُرْمَى	أُرْمِ	أُرْمِينْ	أُرْمِينْ
Dual. 3. m.	رَمَيَا	يُرْمِيَانِ	يُرْمِيَا	يُرْمِيَا	يُرْمِيَانِ	...
	f. رَمَيَا	تُرْمِيَانِ	تُرْمِيَا	تُرْمِيَا	تُرْمِيَانِ	...
	2. c. رَمَيْتُمَا	تُرْمِيَانِ	تُرْمِيَا	تُرْمِيَا	تُرْمِيَانِ	...
C Plur. 3. m.	رَمَوْا	يُرْمُونْ	يُرْمُوا	يُرْمُوا	يُرْمُنْ	يُرْمُنْ
	f. رَمَيْنْ	يُرْمِينْ	يُرْمِينْ	يُرْمِينْ	يُرْمِينَانِ	...
	2. m. رَمَيْتُمْ	تُرْمُونْ	تُرْمُوا	تُرْمُوا	تُرْمُنْ	تُرْمُنْ
	f. رَمَيْتُنَّ	تُرْمِينْ	تُرْمِينْ	تُرْمِينْ	تُرْمِينَانِ	...
	1. c. رَمَيْنَا	نُرْمَى	نُرْمَى	نُرْمِ	نُرْمِينْ	نُرْمِينْ
<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
D Sing. m.	رَامِ	رَمَى	Sing. 2. m. اُرْمِ	اُرْمِينْ	اُرْمِينْ	
	f. رَامِيْةُ		f. اُرْمِ	اُرْمِنْ	اُرْمِنْ	
			Dual. 2. c. اُرْمِيَا	اُرْمِيَانِ	...	
			Plur. 2. m. اُرْمُوا	اُرْمُنْ	اُرْمُنْ	
			f. اُرْمِينْ	اُرْمِينَانِ	...	

TABLE XVI. VERBA TERTIÆ RAD. و ET ی.
MEDIÆ RAD. KÈSRATÆ.

A

ACTIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>India.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
Sing. 3. m.	رَضِيَ	يُرَضِّي	يُرَضِّي	يُرَضِّ	يُرَضِّينَ	يُرَضِّينَ
f.	رَضِيَتْ	تُرَضِّي	تُرَضِّي	تُرَضِّ	تُرَضِّينَ	تُرَضِّينَ
2. m.	رَضَيْتَ	تُرَضِّي	تُرَضِّي	تُرَضِّ	تُرَضِّينَ	تُرَضِّينَ B
f.	رَضَيْتِ	تُرَضِّينَ	تُرَضِّي	تُرَضِّ	تُرَضِّينَ	تُرَضِّينَ
1. c.	رَضَيْتُ	أُرَضِّي	أُرَضِّي	أُرَضِّ	أُرَضِّينَ	أُرَضِّينَ
Dual. 3. m.	رَضِيَا	يُرَضِّيَانِ	يُرَضِّيَا	يُرَضِّيا	يُرَضِّيَانِ	...
f.	رَضِيَتَا	تُرَضِّيَانِ	تُرَضِّيَا	تُرَضِّيا	تُرَضِّيَانِ	...
2. c.	رَضَيْتُمَا	تُرَضِّيَانِ	تُرَضِّيَا	تُرَضِّيا	تُرَضِّيَانِ	...
Plur. 3. m.	رَضَوْا	يُرَضُّونَ	يُرَضُّوْا	يُرَضُّوْا	يُرَضُّوْنَ	يُرَضُّوْنَ C
f.	رَضِينَ	يُرَضِّينَ	يُرَضُّونَ	يُرَضُّونَ	يُرَضُّونَ	...
2. m.	رَضَيْتُمْ	تُرَضُّونَ	تُرَضُّوْا	تُرَضُّوْا	تُرَضُّوْنَ	تُرَضُّونَ
f.	رَضَيْتُنَّ	تُرَضِّينَ	تُرَضُّونَ	تُرَضُّونَ	تُرَضُّونَ	...
1. c.	رَضَيْنَا	نُرَضِّي	نُرَضِّي	نُرَضِّ	نُرَضِّينَ	نُرَضِّينَ

<i>N. Ag.</i>		<i>N. Verbi.</i>	<i>Imperative.</i>			D
			<i>Simple.</i>	<i>En. I.</i>	<i>En. II.</i>	
Sing. m.	رَاضٍ	رَضَا	Sing. 2. m.	اِرْضُ	اِرْضِينَ	اِرْضِينَ
f.	رَاضِيَةٌ	رَضُواْ	f.	اِرْضِيْ	اِرْضِيْنَ	اِرْضِيْنَ
			Dual. 2. c.	اِرْضِيَا	اِرْضِيَانِ	...
			Plur. 2. m.	اِرْضُوْا	اِرْضُوْنَ	اِرْضُوْنَ
			f.	اِرْضِيْنَ	اِرْضِيْنِ	...

A TABLE XVII. VERBA TERTIÆ RAD. و ET ی.

PASSIVE VOICE OF THE FIRST FORM.

<i>Perfect.</i>		<i>Imperfect.</i>				
		<i>Indic.</i>	<i>Subj.</i>	<i>Jussive.</i>	<i>En. I.</i>	<i>En. II.</i>
B	Sing. 3. m. نَدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدِيَنَّ	يُنْدِيَنَّ
	f. نَدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدِيَنَّ	تُنْدِيَنَّ
	2. m. نَدَيْتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدِيَنَّ	تُنْدِيَنَّ
	f. نَدِيتِ	تُنْدِيَنَّ	تُنْدَى	تُنْدَى	تُنْدِيَنَّ	تُنْدِيَنَّ
	1. c. نَدِيتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدِيَنَّ	أُنْدِيَنَّ
C	Dual. 3. m. نَدِيَا	يُنْدِيَانِ	يُنْدِيَا	يُنْدِيَا	يُنْدِيَانِ	...
	f. نَدِيَتَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
	2. c. نَدِيْتُمَا	تُنْدِيَانِ	تُنْدِيَا	تُنْدِيَا	تُنْدِيَانِ	...
Plur. 3. m.	نَدَوْا	يُنْدَوْنَ	يُنْدُوا	يُنْدُوا	يُنْدَوْنَ	يُنْدَوْنَ
	f. نَدِينَ	يُنْدِيَنَّ	يُنْدِيَنَّ	يُنْدِيَنَّ	يُنْدِيَانِ	...
D	2. m. نَدِيتُمْ	تُنْدَوْنَ	تُنْدُوا	تُنْدُوا	تُنْدَوْنَ	تُنْدَوْنَ
	f. نَدِيتُنَّ	تُنْدِيَنَّ	تُنْدِيَنَّ	تُنْدِيَنَّ	تُنْدِيَانِ	...
	1. c. نَدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدِيَنَّ	نُنْدِيَنَّ

Nom. Pat. Sing. m. مَنْدُوْهُ f. مَنْدُوْهُ

مَرْمِيَّة مَرْمِيَّة

TABLE XVIII. VERBA TERTIÆ RAD. و ET ی. A

THE DERIVED FORMS.

	II.	III.	IV.	V.	VI.
Active Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قْضِ	قَاضِ	أَقْضِ	تَقْضِ	تَقَاضِ B
N. Ag. m.	مُقْضٍ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ	مُتَقَاضٍ
f.	مُقْضِيَةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَاةٌ	تَقْضٍ	تَقَاضٍ
		قِضَاةٌ			
Passive Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقْضَى	تُقَاضَى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتُقْضَى	يَتُقَاضَى C
N. Pat. m.	مُقْضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى	مُتَقَاضًى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَّاءٌ	مُتَقَاضَّاءٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	إِنْقَضَى	يَنْقُضَى	إِنْقُضِ	مُنْقَضٍ	إِنْقِضَاةٌ
Pass.	أِنْقَضِيَ	يَنْقُضَى		مُنْقَضًى	I
VIII. Act.	اِقْتَضَى	يَقْتَضَى	اِقْتُضِ	مُقْتَضٍ	اِقْتِضَاةٌ
Pass.	اِقْتُضِيَ	يَقْتَضَى		مُقْتَضًى	
X. Act.	اِسْتَقْضَى	يَسْتَقْضَى	اِسْتَقْضِ	مُسْتَقْضٍ	اِسْتِقْضَاةٌ
Pass.	اِسْتَقْضِيَ	يَسْتَقْضَى		مُسْتَقْضًى	

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